

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE CHRISTIAN ATTACK ON THE RELIGIONS OF THE WORLD.

THE period of "annual reports" of missionary societies has come and gone again in due course; but a systematic study of these documents, with the speeches accompanying them, will convince any competent inquirer that a complete report of the facts relating to the European enterprise for changing the religious ideas of Asia and Africa, would produce an effect a hundredfold greater than any of these fragmentary records. Those who look upon the foreign missions of Christianity only through the peep-hole of their own denominational point of view, necessarily deprive themselves of the encouragement to labour and sacrifice which would come with a wider and more luminous survey. The "reports" of the present day are indeed incomparably better written than formerly. They carry more of the tone of spiritual statesmanship; they depend for effect less on pious and dubious anecdote, and more on judicious summary of procedure; but there is still, we think, room for a more catholic report of the general sense of these sectional records, and of that larger revolution in Asiatic thought of which none of them takes adequate account.

For the truth is, that a hundred years of European occupation in the centre of Asia has resulted in the establishment of a spiritual influence which is searching out and undermining the very foundations of religious belief and popular superstition; in awakening the critical and sceptical spirit which had disappeared for so many ages from the Mediterranean to the Pacific. And under this influence the old religions of India will inevitably melt away. Dr. Max Müller recently declared in Westminster Abbey that Hinduism is even now practically dead—that it has lost its hold on the faith of the educated classes. It must be so. The *Church Missionary Intelligencer*, in its number for the present month, has an able paper on education as a missionary agency, in which it admits, though with great lamentation, that the result of State education in the high-schools and colleges of Hindostan, which are purely secular, has been to raise up "a horde of deists and infidels," who are pervading every province of the Peninsula, and using the influence of the offices which they obtain by their education in the destruction of all forms of

religious faith, including Christianity. But we question whether such a result is in every aspect of the case as deplorable as is supposed. It is one of the processes by which widely-spread and deeply-rooted delusions make way for better convictions. Many times in the history of the world it has been seen that a desolating scepticism has prepared the way for truth, by consuming the mythologies of previous centuries. Such a process preceded the advent and diffusion of Christianity itself. The Greek intellect acted as a solvent under which the old malignant superstitions of Western Asia and Roman Europe underwent a destruction which facilitated the conquests of the Gospel. A similar breaking down of the mediæval mythics, at the Renaissance, heralded the Reformation. Such a process is going forward at our own doors in France, and especially in Italy, where the mind of the population is being cleared of its old myths of Mariolatry and saint worship, by a critical spirit which, with all its faults, at least brings the national intelligence into vital contact with the real problems of existence, and the grand and awful ideas of natural religion. And this is a better school for subsequent faith in Christianity than would be a continuance in the slavish credulity of the ancient church. Such scepticism at least trains the mind for criticism, for inquiry, for dealing with evidence, and thus prepares the way for a faith which appeals to the reason and conscience of mankind.

Such a representation, however, of the results of the European occupation of India, would be unjust if standing alone. Its creative and constructive force in the realm of thought and belief, has been at least equally remarkable; and we do not know if there is any phenomenon of our time more interesting than the transformation of the various types of Asiatic mind under the stimulus of living Christianity. Here, on one side, is the haughty yet timid Brahmin of Bengal, gathering courage in many cases to defy the whole strength of the caste institutions, and to assert his own convictions against all the authority of the past. Here are the Santal mountaineers rising up as a nation to sudden manhood and civilisation, under the seeming enchantment exercised by two men of spiritual genius, Bôerresen and Skrefferud. Here are thousands of instructed Brahmins, organising themselves against idolatry as worshippers of one living and moral God, in the *Brahmo-somaj*. Here are village populations thinking more in a single lifetime on the origin of all things, and the nature of right and wrong, than all their forefathers in a hundred preceding generations. Here is a system of British jurisprudence actually developing, through its definitions of crime in the law courts, a new national conscience, from the Himalayas to Cape Comorin. Looking further east and south, here are callous Chinamen actually "weeping under a sense of their own sins" and waking up to an intense zeal for the salvation of their fellow-countrymen; and, still more wonderful, a band of twenty South Sea Islanders, teachers, and evangelists, led by two Europeans, at this moment landing on the heathen coasts of New Guinea—that vast island to the north of Australia, the haunt of pirates and the dread of commerce, to carry thither that Word of Life which in twenty-five years has lifted up from

absolute savagism the population of their own Barotonga and Niue.

It is evident that the once despised missionary enterprise has at length developed a force which astonishes most of all those who direct its procedure and are best acquainted with its results. The expenditure of labour and of life during the past eighty years has, indeed, been uninterrupted and profuse; but the issue corresponds with the sublime heroism and the patient industry of the innumerable workers who have toiled in the van of the battle. The roads have been opened into the heart of every country for carrying on this peaceful war. The present generation has but to sustain a siege whose issue is certain. On all sides every fresh success, such as the religious revolution in Madagascar, acts and reacts in fifty different directions. The old beliefs are preparing for a last desperate defence. Notably the Mohammedan, the best of all non-Christian faiths, is arming itself under Wahabite inspiration for close encounter with Christianity from one end of Asia and Africa to the other. In a word, the world is awakening from the religious trance of centuries, and convulsions are at hand which will recal the most fateful passages in history. Political interests, commerce, social improvements, mechanical inventions, means of rapid communication by rail and telegraph, the meeting of hostile creeds in crowded capitals, the all-pervading influence of the press, the translation and diffusion of the sacred Scriptures, and, above all, the ceaseless preaching of the agents of nearly forty missionary societies, will have each their share in the impending revolution. But who can doubt that, in such a crisis of the world's intellectual history, Heaven itself will direct the issue by a providence as real as that which men beheld before their eyes when they expressed, in the fable of Constantine's vision of the Cross, their sense of the overruling action of Deity.

That in such a crisis men can be found who are incapable of catholic thought, who are blind to all the grandeur of the conflict, and press forward their own small specialities of creed or rubric—intruding them, as in Madagascar, into the very centre of other men's labours, or enforcing them, as in the Pacific Islands of New Caledonia, on unwilling hearers, as in the case of the Jesuits, who are there cruelly persecuting, under French protection, the converts of the London Mission—cannot astonish those who have rightly measured the clerical intelligence of our times. Asiatic pagans are learning something on all sides, but these old European hierarchies will learn nothing and forget nothing. It is not they who are evangelising Asia or Africa, or the "Archipelago of the Ten Thousand Isles," but men of a freer spirit. All they can do is to worry those whom they may not devour, and therefore it is consoling to reflect that in the approaching age Europe itself is certain to dispense with their services, and to try the hopeful experiment of a non-sacerdotal Christianity.

THE PRESENTATION AT THE MEMORIAL HALL.

THE various religious and philanthropic anniversaries which were crowded into last week were brought to a close on Saturday morning by a unique assemblage in the Congregational Memorial Hall. A public break-

fast, attended by the leading members of the Independent denomination and a few others—and we could have wished that the “others” had been a little more numerous—was made the occasion for doing honour to Mr. John Remington Mills, and Mr. Samuel Morley, M.P., by the presentation to these gentlemen of their respective portraits, painted in life-size by Mr. Wells, R.A., and magnificently framed, which are intended to adorn the walls of the Congregational Library. These memorials have been prepared under the auspices of two committees—the one more particularly associated with the great building in Farringdon-street, in the conception and erection of which Mr. Mills bore so conspicuous a part; the other with the Home Missionary Society, of which Mr. Morley has for so many years been the chairman and indefatigable supporter. For such an object there was no difficulty in obtaining adequate subscriptions, and as little in gathering together the *élite* of the Congregational body to assist at so fitting and gratifying a presentation. The meeting was appropriately presided over by Mr. John Crossley, M.P., another generous supporter of religious institutions. A public recognition of the varied services of these representative men could not have taken a more suitable shape. A testimonial in the ordinary shape would have been incongruous in the case of two distinguished laymen of princely means, but whose wealth alone could not have purchased the chorus of respectful and admiring congratulations which were so freely offered on Saturday last in the Memorial Hall.

That building may be said to owe its existence to the munificence of Mr. Remington Mills, whose donation of 10,000*l.* at the outset of the undertaking assured its realisation, and whose “unwearied services as chairman of the managing committee and treasurer of the fund” were greatly instrumental in bringing it to a successful completion. Although for many years Mr. Mills has been living in comparative retirement, his public services to the Dissenting communities in days gone by, when Nonconformist principles were contemned by what is called “society,” were very properly recalled to remembrance at the presentation of Saturday. Nearly two generations have passed away since Lord Sidmouth’s abortive attempt to extinguish Dissent by Act of Parliament, in the resistance to which Mr. Mill, then quite a young man, deeply sympathised. From that time to the present—albeit his great wealth might have tempted him into a less thorny path—he has been a staunch Nonconformist, having for more than a generation acted as chairman of the Committee of Deputies, and for several years, as Mr. James Spicer reminded his hearers on Saturday, having had the opportunity of advancing his principles in the House of Commons. Mr. Mills manfully supported his distinctive principles there. He took a leading part in bringing about the abrogation of the proposed endowment for the building of new churches, and of ecclesiastical grants for the furtherance of Episcopacy in Canada and the West Indies. “Honour to whom honour is due.” There have been periods when, on questions of policy rather than of principle, we may have seen fit to differ from Mr. Remington Mills, but now in the autumn of his life, when the cares of public life have ceased to trouble him, we heartily rejoice that the many services he has been enabled to render to Nonconformity, and at a time when it was far from popular and needed all the efforts of its courageous champions, have received grateful recognition by a younger generation, and will be associated with his name in a tangible form on the walls of the Memorial Hall.

There was necessarily a certain restraint on Saturday in eulogising the character of Mr. Morley—first, because it might seem somewhat superfluous; next, because good taste would dictate reticence in his presence; and lastly, because the most conscientious natures, while not insensible to the good opinion of others, shrink from such public exhibitions. His munificent support by his purse of every good cause has lasted so long, and has been so unflagging, that it has come to be regarded too much as a matter of course. The eager enthusiasm that found expression on Saturday on the part both of speakers and hearers was, we believe, far more a tribute of reverence and admiration to Mr. Morley as a Christian man and a patriot, than to Mr. Morley, the liberal dispenser of the wealth which Providence has placed in his hands. There are but few even among persons of slender means who hold themselves to be stewards of all they possess for the glory of their Master and the good of men. So far as we know, this has been a pre-eminent characteristic of Mr. Morley. The luxury of benevolence has with him been associated with much of personal labour, if not with

the self-denial he so often inculcates; his own practical sympathy, with an anxious desire to foster the spirit of self-help, and to evoke to the utmost extent the liberality of others. Nor has the warmth of his interest in public objects been confined to a narrow range. While prodigal in supporting religious institutions in connection with his own denomination, Mr. Morley’s munificence has been limited neither by sectional nor purely religious considerations, nor even by charitable claims in general. It has been continuously used to promote the political enfranchisement and the social elevation of the working classes in town or country, and to further all objects that have promised to break down the social barriers which keep asunder the several sections of the community; and his faith in Liberal principles as one means of bettering the condition of the nation has survived many discouragements, many frustrated hopes, and perhaps many a misgiving in reference to those that have sought his help. That he may long be spared to pursue this unique career of Christian philanthropy will be the heartfelt desire of the many people who have been more or less brought into contact with him, and of thousands of people outside as well as within the denomination to which he belongs. There is really no need for any affectation of delicacy in speaking on this subject. Mr. Morley’s name and exalted character are public property. He is a living example of the consecration of wealth and untiring personal work—of a man who, with opportunities which in vulgar minds would kindle ambition for personal distinction and a great career of some kind, has conscientiously, and in the fear of God, chosen to devote the best of his powers and resources to the moral and spiritual elevation of his fellows. The event of Saturday was an occasion made and gladly embraced by his friends and coadjutors in religious work to testify their reverence and affection to an unwearied Christian benefactor. Mr. Morley cannot be insensible to such unsought approbation; and we doubt not this gratifying demonstration will be, as he said, a further stimulus to him in the enterprises to which he has devoted himself, and inspire him with fresh zeal in uniting, without any difference, and shoulder-and-shoulder with (to use his own words)—“those who fight, those who work, and those who think—against the common enemy, ignorance and sin.” All who sympathise with the occasion will rejoice that one opportunity has arisen when he has been the recipient, rather than the giver—the object of grateful admiration—within the walls of the Memorial Hall, which is only the echo of the sentiments that will move the hearts of multitudes of his fellow-countrymen.

Upon the speeches made on this interesting event, as well as upon other points suggested by it, we refrain from superfluous comment—still more from aught in the shape of criticism. Eulogistic without being adulatory, those speeches, coming from eminent members of the Congregational body, are best left to make their own impression. None of our readers, we dare say, will censure Mr. Mills because, in response to the kind things said of him, he chiefly aimed to show, and to the general satisfaction, that he had all his life been a consistent Nonconformist. Nor will any friend of the Liberation Society be disposed to complain of Mr. Morley’s interpretation of a misunderstood remark of his own; the interpretation being, that with the removal of the last Dissenting grievance—and we do not pretend to be as sanguine as he is as to the early settlement of the burial question—the agitation for the emancipation of the Church from secular control passes from the purely Nonconformist stage into a national movement. This is the view which the society itself has been proclaiming and acting upon for a year past, and we do not suppose this new phase upon which the question had entered will be ignored by it, or fail to receive the cordial good wishes of the hon. member for Bristol.

SCOTTISH CHURCH NOTES.

(From our own Correspondent.)

The din of controversy is not very much heard among us at present, but the press is being worked with such exceeding diligence, that some people must be very much in earnest. Hardly a week passes without my receiving a pamphlet on one side or another of the great Establishment question, and if one remains in the dark it really is not the fault of the excellent individuals who send them. The thorough enlightenment of Scotland is being evidently aimed at regardless of expense.

On the part of the Established Church, the chief champion is an anonymous gentleman who modestly

calls himself “Veritas,” and who seeks to vindicate his title to the name by proving that most other men are liars. His last production is a pamphlet printed on thick paper, and in long primer, and sent to everybody free gratis for nothing, in which he proved that the “facts,” on which the Free Church Claiming Right was founded, are impudent fictions, invented for the occasion by Alexander Dunlop, Fox Maule, Thomas Chalmers, Robert S. Candlish, and such like dishonest and unreliable people! I am not joking. It is literally true what I am telling you. These are the sort of good words which the Establishmentarians are using in this controversy, and you can imagine what a soothing effect they have upon us. They quite act (or ought to) like oil on the troubled waters. Dr. Rainy would be a fool not to begin to have a kindlier feeling toward the State Church, now that he has been shown that the Disruption was a gigantic swindle! Seriously it is impossible not to see that we are having illustrated just now the old proverb, “Whom the gods wish to destroy, they first dement.” The friends of the Establishment are spending no end of money in order to reconcile a section of the Nonconformists to the Church, and they have not sense enough to see that they are grossly insulting those whom they wish to conciliate.

Among the paper pellets on the other side, a bulky pamphlet by Sir Henry Moncrieff is being widely circulated. It is an answer to the Duke of Argyll, and is a very elaborate exposition of the Free Church position. Sir Henry, as you may recollect, blew rather cold on the subject of disestablishment in last Assembly: leading off, in fact, with a counter-motion against Dr. Adam, and carrying Dr. Begg and his tail along with him. But I think you will find him a little further on next week, when the subject is brought up again. Indeed I have some reason to believe that to him will be entrusted the charge of leading his Church on the subject. He has now got quite the length by requiring that there shall be a cessation of the existing union between Church and State.

Mr. Taylor Innes is also in the press (I see it is out) with another pamphlet, on the legal aspects of recent legislation. I am told that the alledge hammer is used pretty freely in it, and that it will make lively reading.

The United Presbyterian Church is still sitting in Synod, as I write. It has had (touse an Americanism) “a good time.” By enforcing an excellent law about short speeches, it compels its orators to study precision in their statements, and what is lost in length is gained in point and vigour. This Church is not a large one (it numbers 187,000 members), but it is remarkably liberal. During the year it has raised for all objects £364,000, and of this £41,000 have been expended on foreign missions. It strikes me that there is an admirable generosity and unselfishness in this. If the United Presbyterians chose to imitate their Established Church brethren, and giving £10,000 a-year to the conversion of the world, were to employ the remaining £30,000 a-year in building new places of worship wherever there were openings, and without regard to existing interests, they would certainly succeed, whatever else they did, in lengthening their own cords. But they nobly say in effect that their chief end is not to United-Presbyterianise all Scotland, but to lend a really helping hand to the more urgent business of setting up the Kingdom of God in heathendom, and, if there is such a thing as a special providence; they will assuredly be blessed in the deed.

By a decisive majority the synod agreed to the excision of its English branch, in order to the union of that branch with English Presbyterians. This was really a heroic act, because it implies the reduction of the Church by 160 congregations. Next year the synod will appear in diminished size, and nothing but extraordinary liberality will enable it to maintain in full its existing machinery. But it was done in the interest of religion, and the Great Head of the Church will look after the concerns of His own House.

Another noticeable thing done was the adoption of a resolution to establish the Theological Seminary on a more satisfactory basis. Hitherto the Divinity Hall has met for only six weeks in the year, and the professors have been ministers in ordinary charges. Now it is proposed to have sessions of five or six months, and a set of men with their whole time devoted to the work of tuition. This is, I think, a wise reform, and will work well. The tide seems turned again in regard to the number of students. A year or two ago the aspirants to the ministry seemed to be diminishing at a rapid rate, but the revival is telling in the way of arresting the ebb.

To-night (Monday) the subject of Disestablishment will be before the synod. There can scarcely be a debate where there is no difference of opinion, but Mr. Hutton blows a clear blast, and it is interesting to hear him. Meantime the Establishment is busy preparing for its Assembly. A number of overtures have gone up urging the making of new regulations with a view to facilitating the reception of deserters from the ranks of the Noncon-

formists. I hope these regulations will pass, for it would be an immense relief to many of us if Dr. Begg and his particular friends would go "where they belong."

THE DISESTABLISHMENT MOVEMENT.

CLECKHEATON.—On Monday last Mr. Gordon again attended a public meeting at Cleckheaton, to reply to the further reply of the Rev. Mr. Williamson, of Bilston, near Wolverhampton, and again the Church Defence Association refrained from putting in an appearance. There was a full house nevertheless, and great interest evinced in Mr. Gordon's detailed rejoinder. Mr. Thornton presided ably. Hearty votes of thanks.

DEBATE AT HEXHAM.—The local papers are filled with special reports of a two nights' debate, which took place in the Town Hall last Tuesday and Wednesday, between the Rev. Mr. Campbell, M.A., minister of the Scotch Established Church, Hexham, and Mr. Gordon. Unfortunately, Mr. Campbell had insisted on prices for admission, which, in a town of Hexham's size, were prohibitory so far as great audiences were concerned; but the audiences both evenings were all the more select, perhaps, on this account, and very respectable, many persons being present from considerable distances. Mr. Taylor, Churchman, acted as Mr. Campbell's chairman, and Mr. Hope, Congregationalist, as Mr. Gordon's, whilst Mr. Cooke, Roman Catholic, acted as umpire, and everything passed off with great good feeling. Mr. Gordon seems to have scored some heavy points against his opponents, and to have made the most of them, whilst allowing the perfect sincerity of his fellow-disputant, of course. Most cordial votes all round were heartily awarded at the close.

EVESHAM.—On May 3, Mr. Gordon lectured in the Merchants' Hall, Gresham, Mr. White presiding, and "a lively time it was." The Church Defence Society had put out two distinct sets of bills, calling upon Churchmen to rally; and a nice number of Churchmen answered to the call. Mr. Gordon was perpetually interrupted, and on rising to reply, after a local clergyman had spoken half-an-hour, in the wildest fashion, it was found impossible to proceed, and the chairman dissolved the meeting. Another meeting was then attempted, but the gas refused to countenance the proceedings, and the rioters adjourned. It was felt to be a disgrace to the town, especially as fair opportunity was given for contrary speeches.

CIRENCESTER.—On May 5, Mr. Gordon lectured in the Temperance Hall, Cirencester, to a fair audience, Captain Milburn, of Fairford, presiding, and warmly introducing the lecturer. Revs. Ashbury and Brown also spoke.

WILTON, NEAR SALISBURY.—On May 6, Mr. Gordon lectured in the Temperance Hall, Wilton, near Salisbury, when there was a large and enthusiastic attendance. Revs. Short and Clarkson, of Salisbury, also spoke. Capital meeting.

Mr. Gordon lectured at DAVENTRY on the Friday night. Quiet meeting.

THE ST. ALBAN'S BISHOPRIC BILL.

At the evening sitting of the House of Commons on May 11, the second reading of this bill was moved by Mr. Cross.

Mr. RICHARD, in moving that the bill be read a second time that day six months, spoke as follows:—Sir, I wish, at the outset of the observations I intend to address to the House, to refer to an objection which may probably, and not unnaturally, have occurred to the minds of many honourable gentlemen on seeing the amendment I am about to move, standing in my name. It may be thought that, as a Nonconformist, I have no right to meddle in a matter that relates to the internal organisation and government of the Church of England. ("Hear, hear," from the Ministerial benches.) But then, unfortunately, in the eye of the law, we are all members of the Church of England, whether we like it or no, and cannot shake ourselves free from that relation and the obligations it involves. Besides which, we must also remember that Parliament is the supreme governing body of the Church of England, and we, upon whom this high function devolves, are bound to fulfil it according to the best exercise we can of our judgment and conscience. I acknowledge the anomaly. I confess that it appears to me a flagrant absurdity—(Hear, hear)—that a body constituted as this House is—and it cannot be otherwise constituted, if it is to be a fair representation of the people of this country—a House consisting of members of the Church of Rome and of the Greek Church, of Presbyterians of various denominations, of Independents, Baptists, Wesleyan and Calvinistic Methodists, members of the Society of Friends, Unitarians, Jews, and I know not how many other forms of religious faith or no faith—should have committed to it the duty of regulating everything pertaining to the faith and practice, to the doctrine and discipline of a Protestant Episcopal Church. (Cheers.) With my conception of what a Christian church is or ought to be, this is a condition of things which is to me inexpressibly

painful and deplorable. And I have no doubt that there are many thoughtful and earnest members of the Church of England in this House who are deeply distressed by it, and would gladly, if they could, find some way of escape. I remember the right hon. gentleman the member for the University of Oxford, some years ago, under the pressure of this difficulty, suggesting that the Roman Catholic and Nonconformist members of the House might be asked to abstain from taking any part in discussing and voting on questions connected with the Church of England. But this of course was only a momentary thought, extorted by the sense of embarrassment which he felt, for the right hon. gentleman could not have seriously meant that we should divide ourselves in this House into sections or large committees, according to our religious belief, for in that case we should claim reciprocity. If Roman Catholics and Nonconformists are to abstain from taking part in discussing and deciding Church of England questions, then the members of the Church of England must in like manner abstain from interfering in questions affecting the rights and interests of Roman Catholics and Nonconformists. (Laughter and cheers.) I remember, also, the right hon. gentleman the member for Greenwich on the same or a similar occasion saying that ecclesiastical legislation has become very difficult in this House, and that it may become impossible. But all this is inevitable so long as we have the Church connected with the State. (Hear, hear.) For, as Bishop Warburton says, "The Church has resigned her independency and made the magistrate her supreme head, without whose approbation she can direct, order, and decree nothing." Such being the case, what can we do when matters of this kind are thrust upon us, for thrust upon us they are, without any will of our own. I can say with all sincerity that it is no pleasure to me to have to discuss questions of this nature in this House, because I feel it is very difficult to do so without wounding the susceptibilities of hon. gentlemen, whose conscientious convictions differing from mine, I wish to treat with honour and respect, and between whom and myself there are, I have no doubt, many points of sympathy on matters of far greater importance than those pertaining to ecclesiastical polity and organisation. (Hear, hear.) I wish to say, that in opposing this bill I have no special antipathy to bishops. I may not look upon them in the same light as many hon. members of this House probably do. I do not believe that diocesan Episcopacy was any part of primitive Christianity, but rather an excrescence that has grown upon it since. Neither do I believe, though I am far from wishing to treat with ridicule, or disrespect those who do, in those mystic spiritual powers which bishops are supposed to possess, and to be able to communicate to others. Still, as Pope says:

Even in a bishop I can spy desert.

There are many bishops of the Church of England whose names and characters I hold in as deep veneration as any one in this House. The names of such men as Hooper and Latimer, of Leighton and Usher, of Taylor and Beveridge, or Berkeley and Butler, and many others who by their saintly lives, or their admirable writings, have rendered inestimable service to the cause of Christianity in this land. (Cheers.) But I object to this bill because it asks this House to concur in perpetuating and extending the creation of a class of politico-ecclesiastical State officials, whose existence, in my opinion, is not to the advantage of either Church or State. That an Episcopal Church should have bishops and have them in sufficient number to meet all its requirements is a position so obvious that it admits of no doubt, and needs no argument. And perhaps nothing more shows the utterly crippled and helpless condition of the Church of England than the fact that, though it has been in existence for upwards of 300 years, it has made only one addition to its Episcopate in the whole of that time. Compare this with the state of things in the United States of America. There is an Episcopal Church in that country and a vigorous and flourishing Episcopal Church, of which the venerable Dr. Pusey says that, "severed from the protection of the State, it first struck root when it was deprived of all human support, and long ago it quadrupled, while the population doubled only." In 1830 the number of dioceses in the United States was only twelve. Now it is forty-one, besides nine missionary bishops, the sphere of whose operations is also, I believe, in their native country, while, as I have already said, with one exception, no addition has been made to the number of English bishops for more than 300 years. Why is this difference? The reason is perfectly simple. One is a free Church, and can expand and adapt itself to the growth of population and the changing circumstances of the times; while the other is a Church in bondage to the State; and in this, as in a hundred other matters, is "cabin'd, cribb'd, confin'd" by that relation. (Cheers.) I have been told by some hon. members since my notice has appeared on the paper, that this is only an act of the Episcopal Church to extend and perfect its own organisation. If it had been that, not one word would have fallen from my lips in opposition to it. But it is as far as possible from being that. In fact the Church has nothing to do with it. It has no part or lot in this matter. It has no voice

in the new adjustment of dioceses, no voice in the redistribution of patronage, no voice in the election of the new bishop. (Hear, hear.) The new bishop will be a State official—(cheers)—and although not sitting for the present in the House of Lords, he will have the right to do so in rotation, and that gives a political character to the appointment, which will no doubt be influenced, as most such appointments are, by political motives. For how are bishops appointed? Of course, by the Prime Minister, and very generally for political reasons. (Hear, hear.) One of the ecclesiastical journals says:—

A bishop is a mere nominee of the Crown or Prime Minister, comes to his flock as a governor appointed over them without their concurrence or consent. What amount of cordial sympathy can be expected to exist between pastor and people in this state of mutual relationship? The pastor, *only too naturally*, fails to feel any responsibility towards those who have not reposed their confidence in him by choosing him as their leader and guide, or even by consenting to his appointment. But he *does* feel, and the less fervent his piety the more keenly does he feel, a sense of the responsibility towards the power that *did* nominate him for consecration. Hence we ever find, with rare and noble exceptions, bishops siding with the Crown or Parliament against the real spiritual needs of their flocks, sympathising with Acts of Parliament, out of sympathy with zeal.

And although for the present the appointment is to be made by Her Majesty the Queen, by letters patent, yet as the bill evidently contemplates the ultimate creation of a dean and chapter, we shall then have the shocking profanation of an election by the *congé d'elire*—(hear, hear)—when the dean and chapter solemnly meet to invoke the Divine guidance to enable them to choose a chief pastor of the diocese, when the choice has been already made for them by the Prime Minister, and that choice is imposed upon them in so peremptory a fashion that, in case of refusal, they are liable to heavy penalties, such as forfeiture of land and imprisonment. (Loud cries of "Hear, hear.") But there is another objection I have to this bill, and there I have a distinct *locus standi* as a Nonconformist, that is, that it proceeds on the assumption that practically, as well as theoretically, the whole population of this country are members of the Church of England. The promoters of an increased Episcopate always quite coolly take this for granted. They point to a particular district of country, which has so many hundreds of thousands of souls, and they say, there is only one bishop to take care of all these souls, while it is perfectly well known to everybody that there are millions of people in this country—I am sure it is no exaggeration to say more than one-half of the church and chapel-going population—who have renounced their allegiance to the Church, and who, therefore, do not require and will not accept Episcopal supervision. (Cheers.) Now, as a Nonconformist, I protest against keeping up this fiction. Take, for instance, the case of Cornwall. Much was made in another place of the destitution of Cornwall when a similar bill to this was under discussion. It was said that another bishop was imperatively demanded for that part of the country. And immediately the lord-lieutenant of the county got up in his place and declared that they did not want any bishop, as the great bulk of the people were Nonconformists. (Hear, hear.) This view of the matter has been so forcibly put in an article which appeared a few weeks ago in the *Times*, that I ask permission of the House to read a few sentences from it. After referring to some objections made by Lord Shaftesbury to Lord Lyttelton's bill, the article proceeds:—

But if Lord Shaftesbury seems to go a little further than becomes a professed Churchman, the great majority of the inhabitants of these isles, for one reason or another, go a good deal further in their objection to any functionary who combines in his own person spiritual with political power and authority. They do not like being any wise committed to it, even if themselves be absolutely protected against it, and their body, soul, and estate, be in no wise threatened. The feeling of a Nonconformist, a Presbyterian, or a Roman Catholic, is, that if a man choose to call himself the Bishop of Colchester, we will say, and is so called by his co-religionists, they have no objection; but they do object to their representatives in Parliament giving any national sanction to the exclusive assumption of that character. If we suppose any town or district where one form of Dissent or other now seems in full possession, it may very consistently object to Parliament permitting anybody to claim, by his very title, authority over the souls whose lot is cast within those boundaries.

But does anybody want more bishops of the same type as those now existing? I fail to see any evidence of that. Who wants them? Certainly, not the Nonconformists, who refuse to acknowledge their authority or to accept their services. But do members of the Church of England ask for more? I believe that considerable machinery has been set in operation to get up petitions in favour of an increased Episcopate. But in the last report of the committee on public petitions it would appear that the petitions hitherto presented had an aggregate number of signatures not amounting to quite 3000. But the best proof that there is no demand for more bishops is the universal dissatisfaction expressed by all parties in the Church with the present bishops. And what renders this the more striking is the fact that no one pretends to deny that the gentlemen who now occupy the bench are not only gentlemen of irreproachable personal character, but of most exemplary diligence in the discharge of their laborious duties. And yet how are they spoken of by the organs of the various parties in the Church? I will take first the

Standard, which is understood to be the organ of the Conservative party generally. In 1864, that journal said:—

The bench of bishops is filled with the Ministers' creatures who openly avow, with an elasticity of conscience to which only Episcopacy can attain, that they are bound to vote even for a falsehood, rather than not magnify their makers.

(Loud laughter.) Then take the organs of the High Church party. I find in the *Church Times* these words:—

There is probably no body of men in the world who, so far as outward evidence goes, care less for the furtherance of religion than the English bishops.

(Laughter.) The same journal in April, 1868:—

A sad and lengthened experience has taught us that there is little to be hoped for from the present bench of bishops, when cowardice and unfaithfulness prompt the evasion of a plain duty.

The *Church Herald* again, the organ of another section of the High Church party, says:—

There never was a time when the members of the Episcopal body were held in less respect and reputation at present, or when their power to control the clergy except by legal process was so weak.

And what makes the fact of the existence of this feeling among the class represented by the *Church Times* and the *Church Herald* more significant and remarkable is the fact that they regard the Episcopal office with an almost idolatrous veneration. I remember when the Oxford Tracts first appeared, they spoke of the bishops in language that seemed to me, I own, to be extravagant.

The bishops, they said, stand in the place of the apostles so far as the office of ruling is concerned; and whatever we ought to do, had we lived when the apostles were alive, the same ought we to do for the bishops. He that despiseth them despiseth the apostles.

Again, addressing the clergy:—

Exalt our holy fathers, the bishops, as the representatives of the apostles and the angels of the Churches, and magnify your office as being ordained by them to take part in their ministry.

And yet in spite of this profound reverence for the office, such as I have quoted is the language they use in reference to those who now fill that office. There is another powerful party in the Church, the Evangelical party. The judgment pronounced by the organs of that party is no less emphatic. Thus I find the *Rock* speaking in 1869:—

Do our bishops sit in the House of Lords to maintain the rights of their order? If so, they have betrayed them. Do they sit there to maintain the cause of the established religion which they profess? This, too, they have betrayed with the spirit of a craven, and with a baseness that has no parallel in the annals even of Paganism. Do they sit there as the guardians of the Protestant interest, of a Protestant Empire? These, too, they have betrayed, and not only betrayed, but have thrown the full weight of their position and power into the opposing scale of Popery.

The same unfortunate journal on another occasion speaks in the following accents of despair:—

The life of a Protestant journalist, always one of constant labour and anxiety, is rendered doubly harassing by the action of the bishops. One or other member of the Episcopal Bench is for ever doing something that he, if faithful to his ordination vows, ought not to have done, or leaving undone something that, as the overseer of a Protestant Church, he ought to do. And all this while there be some amongst us who raise the cry of "More bishops," to which the nation's response will shortly be, "Save us from those we have." (Laughter and applause.)

The *Record*, another important organ of the same party, said in 1869:—

The prelates have acted in direct opposition to the cause of Protestantism, and instead of maintaining, like their forefathers, a firm protest against "the man of sin," they have invited the bitter gibes of Liberatorists, who have said that the "almighty dollar," and not Christian Protestantism, is now the watchword of the bishops.

And in regard to the latest act of the bishops, the issue of their allocation on the state of the Church, I find one of the Church journals, the *Church Herald*, giving a sort of *résumé* or summary of the judgment pronounced by the whole ecclesiastical press of the country on this act, which is represented as one of universal dissatisfaction. It gives extracts from the *Guardian*, *Record*, *John Bull*, *Church Times*, *Church Review*, *Church News of Scotland*, and *Literary Churchman*, and then sums up the whole in the following words:—

Whatever this response may reveal as to the relations existing between the clergy and the laity, it leaves no doubt upon another matter which is hardly of less importance. It makes it unmistakably clear that the great alienation under which we are suffering is that of the whole Church, clergy, and laity alike, from the bishops. It is manifest that all confidence in them is gone—happily not as bishops, but only as men. Their office was never so highly esteemed as at present, and it may be added that their inherent claims as Catholic bishops were never so firmly established. But no one trusts them. The all but universal judgment upon them (and of course as we are all compromised by their proceedings, we are all entitled to form one) is that their rule is not equitable and impartial, that their speeches and letters are not straightforward and truthful, and that, being the Church's highest officers, they are, unhappily, too ready to sacrifice her rights and claims, and even her doctrine, to popular clamour or for the sake of standing well with the world.

Now, I offer no opinion as to the correctness or justice of these opinions. I merely refer to them as indications of the state of feeling that exists in the Church itself in regard to the existing bishops, and as a strong presumption that at least there is no desire for an increase of the same class of

bishops. But I think I have proof that there is not merely indifference, but positive hostility against the present projects for an increased Episcopate. Some one has sent me a paper containing an account of a remarkable meeting lately held in Exeter, and Exeter is a sort of Mecca of Episcopacy. (Laughter.) We are told that it was called by a circular largely signed by laymen and clerics belonging to all schools and parties in the Church. After long consultation the conclusion is thus stated:—

In the discussion which followed the greatest unanimity was evinced as to the scandalous injustice involved in the present mode of appointing bishops, and as to the particular injustice contemplated in Lord Lyttelton's bill by denying to Churchmen any voice in the election of the bishops of the new sees for which Churchmen are expected to provide funds. The meeting was also unanimous in considering that now or never was the time for the Church to assert her right in this matter. Indeed, the only difference of opinion was as to whether the demand should not be made applicable to the whole system of appointing bishops instead of being confined to the new sees to be created under the bills of Lord Lyttelton and Mr. Cross, and ultimately an amendment, placing the demand on the broad and general basis, was carried by a large majority. (Laughter and applause.)

With regard to the particular arrangements made under the bill, I have not much to say. The right hon. gentleman, the Home Secretary, in introducing the measure, was eloquent as to the generosity of the Bishops of Winchester and Rochester, the one for giving up his country, and the other his town residence to form the nucleus of a fund for the endowment of the new bishopric. He said that it was really a gift offered to the Church by the bishops. With all respect this does not appear a very accurate description of the matter. These bishops at most had only surrendered their interest in two residences during their term of office. (Hear, hear.) Beyond that, they were merely liberal with other people's property. Why, Danbury, the residence of the Bishop of Rochester, was bought for him or his predecessor some thirty years ago by the Ecclesiastical Commissioners for £28,157. And with regard to the great sacrifice made in regard to these houses, one of the clerical journals says:—

Great praise has been bestowed upon Dr. Harold Browne and Dr. Cloughton for their very generous and most noble offers, but the truth seems to be that the places which they have offered to give up are of the nature of white elephants—that is to say, of possessions which, in the present state of Episcopal incomes, are rather an embarrassment than a benefit. (Laughter.)

Besides which, each of them gives up 500*l.* a-year, not from their own salaries but from the salaries of their successors to augment the income of the new bishopric. So that their generosity rather reminds one of the inscription which some wag placed on a bridge built by a Mr. Brown—

Mr. Brown, of his great bounty,
Built this bridge at the expense of the county!

(Laughter.) Some years ago, an attempt was made to increase the Episcopate. But the right hon. gentleman the member for Liskeard opposed it in so powerful and convincing a speech that he seems for the time to have defeated the project. That, like the present project, did not propose to ask any money direct from the coffers of the State for endowing the new bishoprics, but to do so by manipulating existing ecclesiastical funds. The ground taken by the right hon. gentleman on that occasion was ground which I think may be fitly taken by conscientious Churchmen on the present occasion. He contended that if they had funds at their disposal by the better administration of ecclesiastical property, the money could be turned to better account in the augmentation of small livings, than in the creation and endowment of new bishops. He stated some most startling facts as to the condition of the working clergy, and although, no doubt, much improvement has taken place since then, there is still ample room for further improvement in this matter. Canon Gregory, at a meeting of the Curates' Augmentation Fund, lately held at Willis's Rooms, stated that there are 1,742 beneficed clergy who receive only a 100*l.* a-year; 2,035 who receive between 100*l.* to 150*l.*, and 1,796 between 150*l.* to 200*l.*. So that there are 5,573 beneficed clergy whose income is below, or only 200*l.* a-year. The conditions of the curates is still worse, and this being so, if you can economise anything out of the revenues of the Church, is not this a better direction for its use than in the multiplication of bishops. (Cheers.) When I consider the formidable assaults that are made in these days upon the foundations, I will not say of the Christian religion, but of all religious faith, so that men's minds are filled with trouble and anxiety on the most important of all questions, and then see how those who are, or who claim to be, the official representatives of the national Christianity, omitting the weightier matters of the law, and busying themselves with what I call the "mint and anise and cummin," of religion, with questions of postures, and gestures, and garments—(loud cries of "Hear, hear!")—when I think of the masses of our population that are lying outside the pale, I will not say of the Church of England, but, unhappily, of all our churches; and I could quote an eloquent passage to this effect from a book lately published by the honourable member for the University of Cambridge, a book in the views of which I do not agree, but which I have read with admiration of its ability, learning, and temper—and when I further think of the hundreds, nay thousands, of the working clergy of the Church of England, godly, learned, and laborious men, who are leading a life of

pinching penury which it is most painful to contemplate, and then hear the cry for more bishops, more bishops for the House of Lords, more bishops for whom large salaries and sumptuous palaces must be provided, and who have to be clothed in purple and fine linen, I feel inclined to say—

Non tali auxilio, nec defensoribus istis
Tempus eget.

I have no wish to put any obstacle in the way of the increased efficiency of the Church as a spiritual institution. On the contrary, I can with my whole heart wish it God-speed in all work of this nature that it is doing. But if the Church of England wishes really to develop its forces, and I believe there are great forces capable of development in that Church, it can only be on one condition, and that is freedom, freedom from that entangling alliance with the State which cripples its energies, sullies its purity, compromises its dignity, impairs its efficiency, and gives rise to many occasions of scandals, which brings reproach, not on the Church only, but on our common Christianity. (Cheers.)

Mr. B. HURP repudiated the "ridiculous rubbish" which Mr. Richard had read from the Church papers, which, if it had been necessary, could be more than capped from the prints representing the various Dissenting sects. The bill did not clash with Lord Lyttelton's bill, of which he had charge, but it met a practical want, and he hoped it would become law at once.

Sir WILLIAM HARCOURT also supported the bill, as a friend of the principle of Establishment, because it asserted the authority of the State, and proceeded on the principle that Parliament would regulate the Church's affairs without consulting Convocation. He also ridiculed the notion of Church opinion being represented by the religious press, as the most foolish of all journals. The bill was also supported by Colonel MAKINS and Mr. GRANTHAM, representatives of Essex and Surrey districts affected by it; by Mr. MONK, who gave notice of his intention to move the abolition of the *congé d'élire*, and by Sir T. CHAMBERS, who regarded it merely as a practical rearrangement of ecclesiastical districts. Mr. CROSS said a few words, especially in defence of the bishops.

The House divided, when there appeared—

For the second reading 273

Against 61

Majority for 212

The bill was accordingly read a second time.

The following are the names of the minority who supported Mr. Richard:—

ENGLISH LIBERALS (43).

Acland, Sir T. D.	Fitzwilliam, Hon. C.	Millbank, F.
Ashley, Hon. E.	Fletcher, F.	Monk, C. J.
Brassey, T.	Foljambe, F. J. S.	Muntz, P. H.
Bristowe, S. B.	Forster, Rt. Hon. W. E.	Peel, A. W.
Brown, A. H.	Foster, W. H.	Portman, W. B.
Cartwright, W. C.	Goschen, J. G.	Rothschild, N.
Cavendish, Lord F.	Harcourt, Sir W.	Samuelson, B.
Chambers, Sir T.	Hayter, A. D.	Stevenson, J. C.
Cole, H. P.	Hodgson, K. D.	Talbot, C. M.
Corbett, John	Jackson, H. M.	Torrans, W. T.
Cowper, Hon. H.	James, Sir H.	Walker, John
Cross, J. K.	Knatchbull-Hugues, E.	Watkin, Sir E.
Evans, T. W.	Locke, J.	Whitbread, S.
Eyton, F. E.	Majoribanks, Sir D.	Whitwell, J.
Ferguson, R.		

SCOTCH LIBERALS (10).

Colebrooke, Sir T.	M'Lagan, P.	Sinclair, Sir J.
Cowan, J.	Mure, Colonel	Yeaman, J.
Duff, M. E. Grant	Noel, Ernest	
Lorne, Marquis of	Playfair, Dr.	

WELSH LIBERAL (1).

Davies, Richard (Anglesea).

THE MAYOR OF BRISTOL AND THE ATHANASIAN CREED.—The Bristol correspondent of the *Pall Mall Gazette* writes:—"On Sunday, for the first time for many years, the civic procession to St. Mary Redcliffe was shorn of its chief attraction through the absence of the mayor, Mr. Christopher James Thomas, in his state coach. About a couple of hundred years ago a Bristol citizen bequeathed a small property, out of which he directed that the church of St. Mary Redcliffe, 'the finest parish church in England,' should be decked with flowers and its aisles strewn with rushes on Whitsun Day for ever. The custom has been observed without a single interruption for nearly 200 years, and so long as Bristol has had a mayor and corporation the gentlemen filling that office and composing that body have gone in procession to St. Mary's upon every occurrence of the anniversary. Mr. Thomas, the present mayor, is a Unitarian, and he stipulated when he consented to undertake the office that he should not be required to attend church at any time when the Athanasian Creed would have to be read. There have been one or two Nonconformist mayors of Bristol, but not more, the Conservatives being in a considerable majority in the council; but the attendance of their worship at Redcliffe on Whitsun Day morning has never before been interfered with by their religious scruples. They were not, however, members of the Unitarian body. Mr. Thomas, it should be said, attends the mayor's chapel, where the Church of England service is used, frequently, but never when the Athanasian Creed is to be a part of the service."

THE IRISH CHURCH SYNOD closed on Friday, having sat thirty-one days:—"The makers of the new preface (says the correspondent of the *Pall Mall Gazette*) failed to carry the paragraph declaring a latitude in the interpretation of the baptismal service, so that in a large degree the question of 'revision,' from the revisionists' point of view, remains open. The extreme Low Church party have brought about this result professedly in order to continue the 'agita-

tion' of the country on the subject." The principal feature of Friday was a speech of the Archbishop of Dublin, in which his Grace said:—"When he remembered the great significance of the preface as a dogmatic statement, he confessed he was amazed at the way in which it was treated and spoken of by members. He thought it would be quite inconceivable to persons not present to think they could dispose of such serious matters in such a hurried and slap-dash way. He feared they were preparing for themselves pitfalls innumerable—ambushes from which enemies might spring out where they were least expected. He believed it required experienced theologians to deal with these important questions, which should not be disposed of in a rash and ill-considered manner." Archdeacon Lee has received and published letters—one from Dr. Pusey, the other from Canon Liddon—approving of his disregard of the Irish Church Synod, and his endeavour to found a Church in which the old Prayer-book shall be retained. Dr. Pusey compares the proceedings of the Synod to the Arian attempts to supplant the Nicene Creed. He promises a donation of £50 towards the archdeacon's new church, and Canon Liddon promises £100.

Anniversary Meetings.

LONDON MISSIONARY SOCIETY.

The eighty-first annual meeting of the London Missionary Society was held at Exeter Hall on Thursday morning. The place was well filled, though not over-crowded. The Chairman (Mr. Alderman McArthur, M.P.) took the chair at ten o'clock, and was supported on the platform by a number of well-known ministers and laymen, chiefly of the Congregational body, and by the newly appointed treasurer of the society, Mr. J. Kemp-Welch, and the other secretaries of the society, the Rev. Robert Robinson (Home), the Rev. Dr. Mullens (Foreign), and the Rev. E. H. Jones, of Trevor Chapel, Brompton, who has recently accepted the office of deputation secretary. The proceedings began with the singing of a hymn, after which the Rev. W. M. Statham, of Hull, offered prayer.

The CHAIRMAN then rose and said he had not deemed the circumstance of his belonging to another communion—the Wesleyans—a bar to his acceptance of the position he now occupied in that meeting. He had shrunk from the responsibility, but that must be borne, in part at least, by the directors, to whose invitation he had cheerfully responded. He had always loved missions, and the London Missionary Society had presented an example to all the churches. Their first mission, that to the South Sea Islands, had demonstrated the practicability of Christianizing the most barbarous peoples. Other Christian bodies were their debtors also in regard to China, of which Morrison—(cheers)—had been the apostle, to India, and to Africa, which the venerable Dr. Moffat—(cheers)—who was present with them that day, and his illustrious son-in-law, Livingstone—(cheers)—had done so much to benefit. The chairman referred to the Madagascar mission as another of the glories of the London Missionary Society. God had greatly blessed them, and he hoped the society would be still more useful in the future than it had been in the past. Though he was there in the personal capacity, he thought he might on this occasion claim to be a representative man, for he had no hesitation at all in saying that in love, in respect, in veneration, and in anxiety to promote the interests in every way that they possibly could in their respective spheres of the London Missionary Society, he represented the great Wesleyan family in every part of the world—and they prayed that God might bless that society and make it a greater blessing. (Cheers.)

The Rev. Dr. MULLENS, the Foreign Secretary, who was very cordially received, gave an abstract of the annual report of the executive. It began with a solemn reference to the losses of the society during the year, and to certain changes that had occurred in the official staff. Mr. J. Kemp-Welch had accepted the office of treasurer in place of the Hon. A. Kinnaird, M.P., who had resigned; the Rev. J. H. Jones had become deputation secretary in place of Mr. Fairbrother, and is believed to be eminently fitted for the work. The responsible duties of the vacant office had been efficiently discharged by the Rev. R. Robinson, the Home Secretary, and his able assistant. Greatly to the regret of the Board, the Rev. J. O. Whitehouse, who, for eight years rendered important service to the society in the Foreign Office—of which he had full charge during the absence of Dr. Mullens in Madagascar—had resigned his office, but will still aid the society as a director. Two of the missionary brethren had been removed by death, the Rev. W. J. Gardner, for twenty-five years a faithful minister in Jamaica, and the Rev. J. C. Vivian, of the Island of Hualine, after a brief but truly useful course of service. Four brethren had retired, two of them being the Rev. Roger Edwards, of Port Elizabeth, and the Rev. A. W. Murray, of Samoa. A large number of missionary brethren who had been on sick furlough have retired to their stations in invigorated health; and seven missionaries have gone abroad, for the first time, to South India, China, and Madagascar. During the year, thirteen missionaries returned to England on furlough or sick leave. The total number of missionaries in the service of the society at the present time is 156; and there are 38 missionary students. The number was not greater

than ten years ago, but this was to be explained from the fact that many of the mission churches had become self-supporting, and from other like causes. In point of fact, no fewer than 27 English missionaries had been added, 23 new stations had been occupied, and the range of the society's work greatly extended. The finances were flourishing; including the balance of 1,847l. 11s. 2d. from last year, the receipts were 105,401l. 5s. 10d. These included 20,037l. raised at mission stations, £4,591 raised as a New Year's offering by the young, £359 for the Moffat Institution, £2,551 specially for the Madagascar Mission, and about £1,300 for the extension of missions in India and China. The disbursements had been £101,071 11s. 3d., leaving a balance in favour of the society amounting to £3,329 14s. 7d., together with a debenture of £1,000 retained in stock. Of the society's mission fields, Madagascar was first referred to, and the facts ascertained by the deputation, Dr. Mullens and Mr. Pillans, were stated. Their object was to ascertain the condition of the society's mission, and consult with the missionary brethren regarding the shape which should be taken by the increased agencies of many kinds which the directors had furnished to the mission during the past five years. Both objects were satisfactorily accomplished during the twelve months which the deputation spent in the island. They undertook five extensive journeys; visited all the principal districts in the centre of the island; observed the character, resources, and population of their villages and towns; and examined with care the religious condition of the people, with a view to further measures for their instruction. The resources of the country were of moderate value, being chiefly in food; and, so far as could be estimated, the population of the island was about two-and-a-half millions. Full details are given in the report relative to the religious work going on in Madagascar, many of which have already been made public from time to time. The deputation emphatically believe that the religious revolution is a real thing; that inside the mass of nominal converts who have placed themselves under instruction, there are many thousands of true-hearted believers who love the Word of God, to whom Christian life is joy and strength, and who are sincerely anxious that their countrymen shall experience that life for themselves. After prolonged deliberation, the directors have resolved to establish new stations at some distance from the capital, which, as the residence also of English missionaries, may be new centres of Christian light and power. In Antananarivo there are sixteen missionaries of the society, and four of the Friends' Mission. And these brethren provide efficiently, not only for the pastoral oversight of nine principal churches, with their suburban branches and large county districts attached to them, but they have charge of the Theological Institution, the Normal School and its training schools, the superintendence of education generally, the revision of the Bible, the printing and publishing department, and building. The ladies of the mission have under their charge the Girls' Central School, with various Bible-classes and meetings for women connected at well-selected points, its influence is extended by the establishment of a few sub-centres around each central station, by the systematic instruction of the country Bible classes, of classes for preachers and schools. The native evangelists will be aided, but not entirely supported, by the funds of the society. The Theological Institution will in future include a general college for secular students with good English classes, and 2,500l. will be spent upon a new and larger building. To enlarge the operations of the society's printing press, there will be a considerable increase of the plant and a new warehouse has been erected. There will also be a suitable building for the Girls' Central School, and a female missionary will be sent out to take the superintendence. In the reports which have recently arrived from Madagascar, much evidence is furnished that the new forces brought to bear upon the country stations have been employed with benefit, and are fulfilling the purpose for which they were employed. The report then refers to South Africa, the interests of recent events in connection with that continent, the resolution of the English people that slavery shall cease there, and to the loss of the Rev. C. New. But Africa continues to find new and powerful friends. English statesmen will not allow the rights of the Kafir tribes and chiefs to be swept away by "colonial panics" and "mock trials." The active squadron of English gun-vessels on the Eastern coast has captured numerous slaves. And the Presbyterian Churches of Scotland, extending their efforts among these African tribes, are preparing to found new stations and to open new fields of labour in the very heart of the country which has suffered so long. The society's own missions, in both branches, are strong in men and agencies, and work has been carried on uninterruptedly throughout the year. The older stations of the South Sea Mission continue to manifest in stronger degree the fruits of that Gospel which has so long been preached among them. Attention is specially called to the relentless persecution still carried on by the Catholic mission in New Caledonia of the converts under the care of the Rev. J. Ella. The New Guinea mission is now assuming definite shape, under the care of the Revs. S. Macfarlane and W. G. Lawes. It appears that ten islands are now occupied in the Papuan Gulf, together with two stations on the mainland, on the banks of the Katun river.

But in all the islands the population is limited; and they are at present but outposts and beginnings of the great work on New Guinea itself. Led by two English missionaries, more than twenty native evangelists are engaged in founding this new mission in a land which for many generations has been the terror of the mercantile world. In China every station has enjoyed a full measure of useful work, and the usual additions have been made to the churches. The instances are numerous in which both individuals and the native churches have come forward to carry on Gospel work for themselves. The work of the Indian Mission grows in importance; and every year seems to throw into greater contrast the efforts of the Christian Church, and the great field in which they are carried on. Reference is made to the recent Government report, and to the revelations made of the enormous population, probably more than 300 millions, to instruct whom in the Gospel there were no more than 600 foreign missionaries and 3,000 native helpers. Much attention was given to itinerancy, and the work of female education continues to grow stronger. A larger number of zenanas were being opened to Christian instruction, and special efforts would be made to increase this sphere of labour. The report dwelt upon the many encouraging signs in India. There had been a revolution of feeling in Hindooism, which had been described on high authority as practically dead. "Only seventy years ago, when the Serampore mission was first founded, Hindooism stood before the world like a king of the forest with mighty trunk and vast overshadowing arms. But the sunlight, and the rain and the clear air have found their way into its hollows, have penetrated to its heart, and it is rotten to the core. If the years be peaceful, it may stand yet a little; but if convulsions arise, if there come upon the waiting Church the mighty rushing sound of another Pentecost, then the voices of the multitudes of Christ's redeemed shall rise before Him in mighty thanksgivings and no less mighty prayers; and while the windows of heaven pour forth upon the nations their floods of blessing, the ancient tree, so great, so trusted, shall be riven and shattered in pieces, and it shall fall to the earth out of which it grew, never to rise again." (Loud cheers.)

The Rev. J. G. ROGERS, B.A., then moved the first resolution as follows:—

That the report, portions of which have now been read, be adopted; and that it be published and circulated among the members of the society. That this meeting records its devout gratitude to God for the high position of usefulness in which the society stands after eighty years of missionary service, and for the deep interest and liberality with which its work is sustained by its many friends, old and young. It rejoices to hear of the continued blessing attending the mission in New Guinea, and of the hearty co-operation of the Polynesian churches in this new effort to spread the Gospel among their neighbours. They gratefully acknowledge the many proofs of Divine favour conferred on the Madagascar mission, and they trust that the measures adopted by the board for the rearrangement and extension of that mission in all its departments will receive a great spiritual blessing from above.

After some introductory remarks relative to their escape from the worry and bustle of the active world and the suspension of controversies, and their meeting in that place to encourage each other's hearts and strengthen each other's hands, the speaker alluded to the changes in the official staff, including the retirement of Mr. Fairbrother, who had refused any acknowledgment of his services except simple thanks. (Cheers.) Friends were there who would specially deal with the work carried on in Madagascar and India, and he would venture to refer to that portion of the report which concerned their South Sea Mission, especially the persecution unrelentingly carried on by the Catholic Missionaries in New Caledonia against the converts of this society in the Island of Uvea. They were told applications had been made through our Government to the French Government. What the French Government was going to do, nobody knew. It was in another quarter that they must make their appeal. We had in this country a Prince of the Church, a brand new cardinal, member of Curia, one of the controlling powers of the Roman Catholic Church, who had been contending in the presence of all England that he and his friends were *par excellence* the asserters of the rights of conscience, and the liberties of men. (Applause.) They have got an opportunity of proving to some extent the truth of their sayings. Let them not appeal to the English Government, or to the French Government; appeal to Cardinal Manning as the representative of the power by which the oppression was carried on, and if his Church, and he himself, were sincere in their avowals of love of liberty, they would let the poor persecuted people of New Caledonia alone. When they had done that, when they had stopped the solitary persecution, they should be more prepared to listen to some of their utterances. (Cheers.) The report stated that they needed the mighty life of a revived church to overtake the noble sphere of labour opened to them. That was a proper recognition of the connection between a revived church and missionary enterprise. Look where they would they had the evidence that there was a stirring amongst their churches and in the world outside. To him it seemed as if the spirit that was coming upon the churches had simply its type in the wondrous outburst of natural vegetation, which was rejoicing and gladdening their hearts at the present season. As he had walked abroad this wondrous and glorious spring tide, with its fresh, crisp, and genial air fanning him, with all nature ministering to every ravished sense, he had felt that in that springtide there were parables and lessons addressed to them. These things had no speech nor language, their voice was not heard,

and yet they spoke to their hearts; they told them that God, who was thus making nature to rejoice, and renewing the face of the earth, was doing the same thing for their souls and their churches. They, too, were feeling the living touch, the magic power, the quickening influence of a new and a glorious spiritual spring. (Applause.) The quickening of their churches was due to many causes. It seemed to him at least a grand demonstration of the very thing which had been most questioned—the power of the Gospel of Jesus Christ, and above all the power of the Gospel of forgiveness. They were told that Christianity was obsolete. They were told in leading reviews and able articles that it had become a doubtful question whether English people were Christian or not. Well, he would say the power which the Gospel was manifesting at present in their country and elsewhere was a better answer to all that talk than 10,000 books of argument and reasoning could by any possibility be. They now saw that the Gospel of God was to-day what it had always been—the mighty power of God unto salvation. That was a lesson for them as Christian teachers. Let them preach the Gospel rather than enter into controversies. One philosopher had told them that the power of prayer was a dream, and that it was almost possible to prove by elaborate statistical calculation that their prayers did not pay, then they should cease to pray. The outworks of the Christian faith might be taken, and comparatively little apprehension excited; but to have the link broken that connected them with Heaven, to deny to them the power with God, to prevent their fellowship with their living Lord—that was what roused the spirit of earnestness of the whole Church. What did they do? They took themselves to prayer. They had prayed to God; there were praying hearts over all parts of this kingdom, and all parts of the world; and he said the wondrous regeneration of this great spiritual spring was the answer to all the calumnies of the enemy, was a proof that prayer was a power, and that it must prevail. (Applause.) Alluding to the picture of "The Deserted Garden," by Millais, in the present exhibition, and "the one rose of the wilderness left on the stalk," he said that were Christianity taken away, although the "one rose," or its scent, might still linger awhile, yet soon all would be darkness, despair, and death. It was under the power of this living Christ that they meant to regenerate the world. They had no other hope. They did not depend upon their mechanism, their plans, their schemes, their routine; they depended upon nothing else than the warmth of the love of Christ. Ruskin said in one of his wonderful passages, speaking of the true strength of England and recounting the things he might bring a foreigner to see, after describing the wondrous dockyards and the marvellous discoveries in machinery and the like, he said at the close, "After all, the things to which I should point him as the true strength of England would be the Englishmen, bare-headed, strong-armed, blue-jacketed: these are the men who are the strength of England." Well, they might have excellent creeds, capital arguments, most efficient administration; but what they wanted above all was loving men, and to have loving men they must have soul power. They had got brain power; there was enough of it on every side. They had got money power; but to fire the brain and to use the money they wanted, first and above all, souls quickened and touched by love to Christ and zeal to their loving Lord. They were not going forth to the heathen world simply because they felt they had a great mission in saving them from eternal destruction. This was one motive; but the motive that chiefly weighed with those who were going forth was because for them their Lord died, for them He kindled with the enthusiasm of humanity, because He would have them go forth in His Spirit, breathe His influence, manifest His Gospel; and the one message that they had to give was simply this, "Behold the Lamb of God that taketh away the sins of the world." (Loud cheers.)

The Rev. GEORGE COUSINS, missionary from Madagascar, in seconding the resolution, dwelt in some detail on the history of the mission in that island, and entered into various historical statements in substance similar to those which have been recently placed before the public. There were, he thought, two simple reasons which had induced some 200,000 or 300,000 Malagasy to give up their idols and throw off their heathenism. One was the prominent position gained for the Bible during the years of persecution. The people had nothing else; the Bible was everything to them. The Christians felt their life, their strength, was in God's Word, and they prized it and clung to it. The heathen, too, learned a lesson. They saw that where the Bible was found, there the Christians were strong, there they failed to crush out this new religion. Yes, the lesson was learned by Madagascar, and it has been learned most thoroughly. Christianity was bound up with the Word of God. (Applause.) Another thing had contributed most powerfully to the great success of that work in Madagascar. The natives themselves were the chief agents in propagating the Gospel. (Applause.) When he went there, in 1864, it was not clearly known how many congregations were in existence of professed Christians; and when at last they began to find it out, they had no sooner seemed to get a hold upon it than the whole thing burst out afresh in a new way; and there it was, utterly beyond his control. Instead of a few churches—six or seven, which he visited pretty regularly—there were fifty out-districts allotted to

him, and all these people were looking to him asking him to be their guide. That would show how inadequate, seemingly, had been the means used for securing these wonderful results. It was the natives themselves who did the work in Madagascar; it was very rarely the missionary went first. The native was the pioneer, taking the Gospel into his own hand. (Applause.) The soldiers did it. Sent away on Government service, if they were Christians, they took their Testaments with them, and when they found themselves surrounded by heathen, and Sunday came round, they held service in their own families, and the heathen joined them. After a year or two they got a letter at the capital saying there was a congregation formed at such a place, and they wanted Bibles, hymn-books, spelling-books, and other things, and they wanted a visit, and that was the first they had heard of the church. In the same way slaves sent by their masters to mind the cattle in the wilderness followed the same plan, and originated new congregations in distant parts of the island. (Applause.) These were the things that had contributed to the wonderful success of their mission in Madagascar. Mr. Cousins then referred at some length to the difficulties they encountered in Madagascar. There had been much that was superficial in the recent religious movement. Though the people came by wholesale to be baptized, they did not so easily throw off their heathenism, which, with its fearfully degrading tendencies, clung to the people yet. Their marriage customs were something fearful, and chastity was absolutely unknown. The marriage tie was a mere farce, and divorces abundant. Polygamy was common. A nation did not throw off the results of its heathenism all at once. When people conscientiously accept the New Testament as their guide, they could only act up to the light they possessed, and that light would be small or great, according to the length and depth of their experience. The Malagasy had not had much time. Some people talked as if the whole of Madagascar had become Christian, whereas it was only just the little central province and another small circle down in the south and one or two little centres in the north and north-west. There were masses of the people still living with very little if any knowledge of Jesus Christ and His Gospel. Then another difficulty, and this was a delicate point, arose out of the theory and practice of the Malgasy Government, which was a despotic monarchy—the people, in fact, were the slaves of the sovereign, and save in respect to their church life and action, they had no liberty. The Prime Minister wished to do right. But if he seemed to show favour to English missionaries, the French Catholics there complained. Then the new Anglican bishop might say one thing and they say another, and so the Minister was greatly perplexed. He had a strong claim on their patience and sympathy. It took a very long time to teach even England the glorious principles of civil and religious liberty. There were nations in Europe which possess little or nothing of it at the present day. Let them then, be patient with their Malagasy brethren, and not expect too much all at once. All these things that touch the political life of the nations must come from within rather than from without. It is theirs to teach principles, to keep them to the Word of God, as well as they could, but it was for the people to take these principles, look at them in their own light, and carry them out in their own way. But they were not discouraged, and had full confidence in the Great Head of the Church. (Cheers.) They had hardly seen the necessity for a deputation from England, but he was now thankful they had been to Madagascar. It gave them an opportunity of thoroughly overhauling every part of their work, looking at its weakness, trying to put it upon a sounder footing for the future; and he thought they had developed plans and schemes which, if carried out persistently and patiently, would prove a wonderful blessing to the island. They remained strong in the capital—they must do so. The capital, Antananarivo, was the only large place in the island; all other places were small. They had a band of missionaries in their out-stations at distances from ten to twenty miles, and were getting a hold upon the stations round about. He thought that that plan would work well, and that great and good results would follow. Then they were trying to help these people in their efforts to help themselves. But their great hope of Madagascar was in their efforts to train and educate native agents. The people would teach, whether they instructed them or not; but they wanted to instruct them thoroughly, this native power that they had, and they had normal school and college, and had been greatly blessed in their work. They had had disappointments, and should have others; they were always having disappointments, in Madagascar as well as in other parts of the world. (Laughter.) But they had much to encourage them. The country was crying out for teachers. They asked for some of the Europeans to come and teach them the Gospel of Jesus Christ. So there was a voice coming up to them from distant parts of the island asking them to come out and help them, and he was sure the missionaries in Madagascar were perfectly right when they told them, "Only let your wants be understood in England; only let them know that you feel this want of money aid and other aids, we are sure the help will be forthcoming." It had always been so. But Madagascar was only a part of the world; Madagascar was one country and a small one, and there was a whole world in which they must work for Christ. (Cheers.)

The Rev. Dr. WALLACE, of Glasgow, in supporting the resolution, said he was very happy to bear to them the hearty congratulations and Christian sympathies of many brethren in Scotland, and especially of the United Presbyterian Synod. It was an interesting fact, as vindicating the unsectarian character of the London Missionary Society, that the students connected with the United Presbyterian Church raised, by their own efforts, nearly 2,000*l.* for the mission at New Guinea a year or two ago. (Hear, hear.) As a Scotchman, however, and as a fellow student with David Livingstone, he could not stand there without asking permission to shake hands with the venerable man beside him. (The speaker here shook the Rev. Dr. Moffat warmly by the hand.) It was thirty years since his father held him up in the town of Paisley, over the front seat of the gallery, to shake hands with the venerable missionary in whose presence he now stood. (Applause.) Though that society was eighty years old, it seemed to be renewing its youth. It was not far short of eighty years ago that the first debate on missions took place in the General Assembly of the Church of Scotland. A proposal, or, as we call it, an "overture," came from two separate Presbyteries imploring the Assembly to send the Gospel to the heathen. That proposal was pronounced as visionary, as fanatical, as presumptuous, as revolutionary, as dangerous, and (strange to say) as democratic and absurd. (Laughter.) Jupiter Tonans, as he has been called, the Rev. Dr. Carlyle, of Inverness, of famous memory, rose up with the weight of years upon him, and said, "I have sat for fifty years in this Assembly, and a more absurd proposal than sending the Gospel to the heathen has never in that period fallen upon my ears." Now, on the table before the Moderator lay a large Bible unopened, and in all the speeches that were made in that memorable debate up to the time I now mention not one single appeal had been made to the Bible—it might as well have been a sealed book—until the venerable Dr. John Erskine, a man whose sympathies for the abolition of slavery and revival of true religion throughout the world were fifty years ahead of his time, could remain silent no longer. He rose, with kindling eye and heart of fire, and uttered these memorable words, "Moderator, ratch me the Bible, will ye?" And then, laying hold of the Bible with his trembling, feeble hands (for he was upwards of seventy-five years of age), but with strong faith in his heart, he turned to our Saviour's great commission, "Go ye into all the world, and preach the Gospel to every creature"; then to the promises regarding the inbringing of all nations, and the universal spread of the Redeemer's kingdom. The words fell like a thunderbolts on the Assembly, and no wonder; the effect was thrilling; it was a scene for a painter. The words will ever be associated with his honoured name—words that may well dignify any age; words that may well mark an important era in the history of missions. "Moderator, ratch me the Bible, will ye?" (Applause.) And so he sought to bridge the gulf that long existed between the churches of this country and the heathen world abroad. He sought to "ratch" the Bible across it to distant heathen nations, who had been crying for years like the friends in Madagascar, "Come over and help us," but who, alas! had been crying in vain; for I say, to the shame of that Assembly, the proposal to send the Gospel to the heathen was actually lost—yes, lost—because moderation of the most blighting kind ruled in the councils of the Church at that time; lost because spiritual life was at the lowest possible ebb in the Church of Scotland. Thank God, however, for the change that has come upon us. (Applause.) He had seen the fruits of the revival in Glasgow and elsewhere, and it was shown in the increased interest in the mission cause. Thus his own congregation had agreed to employ two black men in connection with the Freedmen's Aid Society, to pay their expenses, and send them out to Africa for mission work. At a great meeting held in their Crystal Palace after a blessed awakening, when the cause of missions was presented, no fewer than seventy young men came to the front and offered themselves, as it were, on the altar of consecration to the foreign field of missions. (Applause.) They did this, not as the result of mere sensationalism, but deliberately, after all the difficulties of the case had been presented to them. At the same meeting more than fifty young men stood up and declared themselves anxious to be engaged immediately in evangelistic work. Their numbers have been trebled; and these young men were carrying on a great evangelistic work in the city of Glasgow that had brought them face to face with pauperism, ungodliness, and scepticism, but chiefly with intemperance, in a manner that had never been witnessed before. Another fact. A missionary society in Scotland, with an income of 40,000*l.* a-year, had been complaining for many years of the lack of young men offering themselves for the foreign field of missions. They had a monthly publication, and advertised every month, from year to year, without success. At last the ministers met upon the subject to see what could be done. Prayer of a more earnest and imploring kind was resorted to instead of the printing press; and what was the result? Why, there was no longer any need to use the printing press. Prayer brought labourers into the field, and for eighteen months there had not been a single repetition of the advertisements. Prayer succeeded where the press failed; and it would have been strange if it had not succeeded in the face of the Saviour's own command—"Pray ye therefore the Lord of the harvest, that He would

send forth labourers into His harvest." If he was convinced of anything it was this—that a revived Church at home, a Church in which there was the spirit of earnest prayer imploring the outpouring of the Divine Spirit, would be the means of bringing a revival also to their more distant mission stations in every department of the mission field, in the direction of native agency, medical missions, the increase of funds, and in a growing spirit of consecration to the Lord of missions and His cause. (Cheers.)

The Rev. J. A. MACFADYEN, M.A., of Manchester, in an eloquent speech, which was much applauded, moved the second resolution:—

That this meeting rejoices to hear of the increased willingness of the native Churches in China to share in the work of maintaining Christian ordinances among themselves, and of spreading the Gospel among their countrymen. It rejoices in the great progress of the Indian empire; and now that the field of usefulness in female education is being more widely opened in these Eastern missions, it approves the directors' proposal to increase the efforts of the society in that direction, and empowers them to carry them into effect. That in accepting the resignation of the Hon. Arthur Kinnaird, M.P., this meeting offers their thanks to him for the service which, as treasurer of the society, he has rendered to it during the past twelve years. That Mr J. Kemp Welch be treasurer; that the Rev. Dr. Mullens be foreign secretary, the Rev. Robert Robinson be home secretary, and the Rev. Edward H. Jones be deputation secretary, for the ensuing year; that the lists of directors and of the board committee nominated by the annual meeting of directors be approved, and that the gentlemen therein named be appointed directors for the year.

This was seconded by the Rev. W. J. WILKINS, missionary from Calcutta, who, speaking of the revival in India, said that since he had been in England he had heard again and again that which seemed only the beginning of a great blessing was manifesting itself as evidently the work of God amongst their native brethren and sisters. And when they knew that in almost every office, and bank and mercantile establishment their native educated men were working side by side with their Mussulman and Hindoo companions; when they saw native brethren, each one of whom, when really quickened by the Divine Spirit, would be as a burning and a shining light occupying positions where they were able to give light to all around, they hoped for India as they never had before. (Applause.) And further, not from Calcutta alone, but from almost every mission station in Bengal, they had the same tidings of quickened life, an earnest consecration to Jesus Christ, and a wish not to remain simple possessors of the glorious Gospel, but to preach it far and wide to their brethren and Mussulman neighbours. (Applause.) Besides which, the whole style of their preaching in India within the last few years had undergone a mighty change. Formerly a great part of their work was to show the follies of heathenism, and very little time was given to preaching Christ and His truth. Now, in the streets of Calcutta or in the markets of the country, they began at once with the Word of God, endeavouring, by illustration and argument, to lay it before the people. (Applause.) Many of the Hindoos came, Bible in hand, asking their interpretation of certain passages of Scripture. There was a company of gentlemen moving in the first ranks of Hindoo society, meeting together week after week for the study of God's Word and for prayer, who were not, indeed, baptized, by which they would be outcasted, but who met weekly and brake bread and drank wine in commemoration of their Saviour's love and death. (Hear, hear.) There was also a great change coming over the customs of the people in this respect. The persecution, though still practised against those who confessed Christ by baptism, was not nearly so fierce as it used to be a few years ago. But he wished to speak of the work among the native women of India and China. Now the London Missionary Society, knowing the condition of things in India, had determined to send out both to India and China a number of earnest-hearted Christian ladies, who should devote their whole time, after acquiring the language, to visit the homes of the women of India and China, to instruct them in the truths of Christianity. The degradation of women in India was great. Few of them could read and write. In Bengal, they had about 6,000 women and children in their schools, 1,109 married women being taught in the Zenana houses, of which 609 had been opened, nearly all of them in Calcutta. (Applause.) In many of these houses the main facts of Christian truth were known, and in many of these women's hearts love was beating to Jesus, who loved them and died for them, and these would help them greatly in their missions. The missionaries therefore greatly rejoiced that they were to have coadjutors who would go in and instruct the women and mothers of India. When once they had taught the men and brought them up to a point where in England they would join the Christian Church, instead of having the great force and opposition which their mothers, and wives, and sisters, and daughters would bring, they would have all this force on their side. (Cheers.)

The last resolution, one of thanks to the chairman, was carried on the motion of Mr. Arthur Marshall, Chairman of the Board of Directors, seconded by the Rev. J. E. Jones, of Trevor Chapel, Brompton.

COLONIAL MISSIONARY SOCIETY.

The thirty-ninth annual meeting of this society was held at the Memorial Hall on Thursday evening. Mr. Jas. Spicer, J.P., occupied the chair. The 828th hymn having been sung, and prayer offered by Rev. C. Dukes,

The CHAIRMAN spoke briefly on the duty of every church to send the Gospel to their fellow-countrymen in the colonies, as the means of elevating them in the scale of nations.

The Rev. A. HANNAY, the secretary, read the annual report, which, after referring to the colonies as demonstrating the vitality of the English nation, expressed a doubt whether the mother-country was doing them all that was due to herself and others. Apart from the political bearings of the question, though a colony might be in the main prosperous, the difficulties in the way of providing from its own resources for a regular and efficient ministry of the Gospel, and for the planting of Christian Churches, might be insuperable. It is so, in point of fact, according to the testimony of many competent witnesses, in the case of some of our colonies, and in the case perhaps of parts of all of them. One of the gravest problems which the Free Churches of England have at present to consider is—how, by what combination and sacrifices, an efficient evangelical ministry can be sustained in some of our less populous counties. The same problem presents itself abroad in a more obstinate form. What are our colonies but outlying counties of England? Some of them have considerable population and great wealth, and they are in the main doing their own work; others are feeble and thinly peopled, and the English Congregational Churches cannot leave them to their own resources without exposing themselves to the censure of the apostle, who said, "He that provideth not for his own, and specially for those of his own house, hath denied the faith, and is worse than an infidel." These considerations are pressed at some length in view of the objections often urged against the action of the society in the colonies, and which had acted as a check on the liberality of the churches. In reviewing the work of the past year, reference is first made to Canada, where the grant to the Congregational Missionary Society last year was 350l., the amount being yearly reduced by 50l. The principle now acted upon in Canada, as well as in Victoria and New South Wales, is for the society to grant 20l. for every 100l. raised in the colony for home missionary purposes. The committee are glad to find that the Canadian committee regard this proposal with favour. The Congregational Churches in Canada, though not numerous, have a vigorous and intense life. There are eighty-nine churches, with 20,610 sittings, and 4,658 members, and 113 regular preaching stations. They are actively alive to the need for strenuous effort, and it is stated that many towns and cities, centres of influence and power, either have no Congregational Church at all, or have too few churches to meet the rapid growth of their respective populations, and the demand caused by a rapid immigration. To the Congregational College of British North America, which seems to be admirably fulfilling the purpose of its founders in providing an efficient Congregational ministry, 224l. 10s. has been granted during the year. In his report from St. John's, Newfoundland, the Rev. T. Hall dwells upon the necessities of the colony, and the important field that there is for the operations of the Colonial Missionary Society. The committee regret that their resources are inadequate for them to strengthen Mr. Hall's hands, for counteracting the pernicious activity of the priests of Rome, and the almost equally superstitious agents of the Society for the Propagation of the Gospel. The report then refers to Australia. To Victoria 995l. 9s. has been voted. The number of Congregational places of worship in Victoria reported by the Registrar-General for 1873 is 97, with sittings for 15,818, and an average attendance at principal Sunday service of 8,605. There seems to be in this colony a considerable amount of successful evangelistic activity. Of eight mission stations, with twenty-eight preaching places, 1,050 services are reported during the year, with an average Sunday attendance of 1,310. The committee regret that no new station has been opened during the year, and express the hope that there will be a continuous development of the home missionary work of the colony. The difficulties of the Queensland Bush Mission have been great. Mr. Schofield, a zealous young missionary, has died from an accident, and Mr. Jenkyn, a most valuable agent, was obliged to retire through physical inability to bear the strain of arduous duties. It was feared that Mr. Gammie, who laboured in the western mission, might be obliged to take a similar course for the same reason. The Rev. D. Mossop, who has bestowed much thought on, and has had experience in, the Bush Mission, had opportunely offered to succeed Mr. Jenkyn. Mr. Mossop's route (some 300 miles in length) will form a connecting link between the various fixed mission stations aided by the society, which will enable him to bring occasional relief to the ministers at those stations, by occupying their pulpits and setting them free for short itinerancies. There will thus be more and more various pure missionary work accomplished, while there will also be greater likelihood of the churches on the route being strengthened, and of the fruits of the missionaries' labours being ripened and gathered. The reports sent home by Mr. Griffiths with regard to the several stations aided by the society, Rockhampton, Goodna, Dalby, Gympie, is, upon the whole, rather more than ordinarily satisfactory. Fifty pounds has been granted for missionary work in New South Wales, and the committee state that South Australia now claims to be helped on the same principle as the other Australian colonies, and there is no ground on which the claim can be resisted, any more than there is a disposition to

resist it. But it cannot at present be met for want of funds. Reference is made to the station of the society at the Thames Goldfields, Auckland, where, it is hoped, under the ministry of Mr. Larshley, there will ere long be a vigorous self-supporting church. The committee have also urgent appeals for help in church extension and missionary operations in Otago, New Zealand, to which they cannot respond for want of funds. After a reference to the Congregational Church at Pietermaritzburg, South Africa, and to a gratifying report from Mr. Organs, of Madras, to whose church the committee had given some temporary and timely help, the pastor and deacons of the churches are appealed to to consider whether they are doing their duty by the society to allow the October collections to diminish year by year. These collections ought to be the leading source of income for the British missions, and the neglect into which they are being allowed to fall, not only diminishes that source of income, but tends to withdraw the societies from the consideration of those members of the churches who are able, and would probably be willing, to support them by private subscriptions.

The CHAIRMAN then read the treasurer's account. The total receipts had been 3,252l. 7s. 2d., and the expenditure was 3,541l. 19s. 10d., leaving a debit balance of 289l. 12s. 8d., which was less by about 140l. than the amount against them at the end of the last year. The congregational collections had only produced 200l.

The Rev. LL. D. BEVAN, LL.B. moved a resolution adopting the report, and appointing the committee and officers. He thought that England owed an important duty to her colonies. There were men whose theory was that she should have as little as possible to do with them, and leave them to govern themselves, but he thought it was their duty to stick to each other. England's growth, if not the actual result, had been contemporary with the increase of her colonies. The centuries which recorded the glories of England in connection with the colonies, also witnessed her progress in civilisation, in the arts, and in religion. It was their duty to stand by the colonies both politically and religiously, and he believed it was a good thing for the colonies to remain united to England, and to remember it as their old home. (Cheers.) Our best way of keeping up that connection was by evangelising and congregational work. Men of moral as well as physical power should be sent there. The American colonies of New England were established by godly men on godly principles, and they were prosperous. Certain other colonies were established, not on religious principles, and they went down before the power of those which had been established on Christianity. (Cheers.)

The Rev. W. M. STATHAM (Hull) seconded the resolution. After remarking on the loyalty of the colonists, and their love for their old home, he said it was certain that patriotism was intensified by piety and love to the Saviour, which made them brothers and sisters in Christ. Unless the Gospel in its simplicity was preached to them, the colonists would be in danger of lapsing into indifference to religion or becoming Roman Catholics. He believed in the unity of the colonies, and agreed in the sentiment expressed by Mr. Froude that it would be better for Englishmen to emigrate to their own colonies than to the United States. But the growth of the colonies increased their responsibilities, and it would be a pitiful thing for them to advance in all things but religion. The Christian Church, in all its philanthropic work, was the strongest power for good in this country, and to it was owing the erection of hospitals, orphanages, and asylums. No one doubted but that the Bible was the secret of England's greatness, and nothing could prevail against the grand old book. If one thing had petrified the Church more than another it was one and one, the pound and the shilling, and the warm emotions which sometimes called them forth, were not to be relied on unless associated with the principle of duty.

Mr. HANNAY then read the names of the committee, and said they would observe that his name did not appear as secretary, as it had been thought well that he should devote the whole of his time to the Congregational Union.

The Rev. J. J. HALLEY (Melbourne) moved the next resolution—

That this meeting desires to acknowledge with thanks to Almighty God, the work which the society has been honoured to accomplish in the colonies, in planting Congregational Churches, and in carrying the Gospel to scattered settlements which no other Christian agency reached, and it fervently commends the society to the increased liberality of the churches.

He felt deep regret that that society was somewhat unpopular, from an idea which prevailed that the colonies ought to help themselves. But the country districts of England looked to London for help, and the colonies were as closely connected with England as those parts. They were parts of the greater Britain, and they in Victoria bought sixteen million pounds' worth of goods annually from England. He was sure that love and charity could not be bounded by geographical limits, but that it was as wide as the ocean, and would be put forth to give the whole world the light of the Gospel. (Hear, hear.) They only asked aid for missionary work, not to build churches in the towns. They did that for themselves, and he thought they would compare favourably with friends in England. The work to which they laid their hands was in the scattered parts of their land. They in England entered into what had been done by their fathers, but in Victoria they had to begin from the beginning, and to build hospitals, asylums, schools, and churches. The population

of Victoria was 792,000, and their congregations had spent about 100,000. That society had about 3,000 subscriptions. They had received 1,500 for their bush missions, which he thought was very creditable. They were part of that empire on which it was said the sun never set. A negro once said, on being told that, "Ah, that's because the Almighty couldn't trust you fellows in the dark." (Laughter.) One of the mission stations was a small township with a few houses, approached by a road through the bush. The agent's mission-house was formerly the office of the London Chartered Bank of Australia, when the place contained 5,000 inhabitants. Their agent held a mission service there on the Sunday morning; in the afternoon he had either to walk five miles over a mountain or ride around it, which was eleven miles, to another station, where he preached again; and then he rode twenty-two miles to preach again, and then another ride of ten miles home—so that he rode about forty miles to preach to a few miners and others. That was work worth their while to sustain. It was not waste of moral Christian power, for without it there would be no Christian ordinances at all. It was a grand thing to send the Gospel to the heathen, but grander to prevent their fellow-countrymen from becoming heathens. As Congregationalists they had much power, because they were politicians, and had returned members who had blotted out all State aid to religion. (Hear, hear.) At one time any minister in Victoria could go and draw money from the Treasury, but believing it to be wrong for the State religion, they made a sacrifice for conscience' sake, and declined to receive either money or land to build their churches on, which they might have received as a free gift. (Cheers.) There was no State aid to religion in money or land in Victoria now. They had also a model education act, the State providing a national system of secular education. (Cheers.) They thought they ought to be helped to carry out their congregational principles so that the finger of scorn could not be pointed at them. They believed they had a claim upon their help in the simple missionary work of carrying the Gospel to those who needed it. They in the colonies were quite loyal and would be sorry to be cast off from England, and that would never be if they felt they had the sympathy of the Christian brethren in England. They could not do the work themselves because the population was so sparse and small. Some day it would be different and those men would repay them and remember who it was that brought the Gospel to them. They would reap in the future the harvest which they were now sowing. (Cheers.)

The Hon. WM. BATES (Melbourne), in seconding the resolution, said that the Government of Victoria had contributed 50,000 for the support of all denominations, but to the honour of the Baptists and Congregationalists he would state that they had refused to touch it for a number of years, but insisted upon that sum lapsing to the credit of the colonial treasury. (Cheers.) Although they had not such a concentration of population the congregations equalled any in the home country. When Mr. Henderson went out to Melbourne the people built a church which would accommodate 1,500 persons, and within three years its cost (17,000) was paid. He remembered the good which was done when the late Mr. Binney visited the colony, and he wished the committee would send out one of their number and would give them a class of preachers which they did not often get. They had established a college for the training of ministers, and some seventeen had been prepared there. With regard to the relationship of the colonies to England he was happy to find that it was not the feeling of England that the colonies should be independent. There were none more loyal than the colonists, who were Englishmen there as well as at home. (Cheers.)

The resolution was adopted, and the meeting was closed with the doxology and benediction pronounced by the Rev. L. Bevan.

THE PEACE SOCIETY.

The annual meeting of the Peace Society was held yesterday evening in Finsbury Chapel; Henry Pease, Esq., in the chair. On the platform were Henry Richard, Esq., M.P., (the secretary); Revs. J. G. Rogers, Alexander Hannay, and James Long; and Messrs. Illingworth, T. B. Smithies, Samuel Gurney, Edmund Sturge, Andrew Dunn, John Horniman, Charles Wise, Handel Cosham, James Henderson, William Ecroyd, and William Tallack (secretary of the Howard Association).

The CHAIRMAN opened the proceedings by calling on the Secretary, Henry Richard, Esq., M.P., to read the report.

Mr. RICHARD, who was greeted with loud applause, then gave a powerful and telling address, into which he managed dexterously to weave the most interesting and important portions of the report. He said the report begins with an allusion to the severe losses the society has sustained during the past year by the death of some of its valued and excellent co-workers. Mention especially is made of the names of M. Auguste Vischers, of Brussels, president of the first peace congress held on the continent of Europe twenty-eight years ago, and who ever since had continued to be a most faithful

and devoted friend of our cause. Also of our honoured friend Mr. Charles Gilpin, for nearly forty years a member of the society, and the Rev. Charles Vince and the Rev. G. W. Conder, two of our most powerful advocates on the platform. The report presents in detail the operations of the society in endeavouring to propagate its principles and views during the past year by meetings and lectures. In this work they have received valuable assistance from various auxiliary associations, such as the Midland Arbitration Union, the Lancashire and Yorkshire International Arbitration Association, the Liverpool Peace Society, the West of England Arbitration Association, the Ladies' Peace Auxiliary, the Workmen's Peace Association, and similar bodies. Some 330 meetings have been held in all parts of England, Scotland, and Wales, and a large amount of peace literature has been put in circulation, besides the access we have had to the leading journals in all the principal towns of the country, whose editors have kindly thrown their columns open to communications that have been sent to them from time to time by the committee. (Cheers.) Mr. Richard then referred at some length to the Natal difficulty, but our report is so unexpectedly long that we are obliged to omit his forcible remarks on this subject. Mr. RICHARD continued: In taking a general survey of the question of peace and war at the present moment, it is impossible not to be struck with two classes of facts of a different and, indeed, of a totally opposite character which meet the eye. One class of facts indicate the rapid growth of a sentiment in favour of peace among the nations of the civilised world. In proof of this the committee think they are fairly entitled to point to the increasing favour with which the principle of arbitration as a substitute for war is regarded in so many quarters. Three years ago, the committee of the Peace Society, in an appeal they issued to their friends, indicated two modes of operation which they thought might be undertaken with great advantage at that time. The first was to bring the public opinion of our own country to bear upon the Government, with a view that it should take the initiative in a movement for the establishment of a permanent system of international arbitration. The other was to endeavour to a larger extent than had hitherto been done to promulgate peace principles on the continent of Europe, in the hope that a similar opinion might be created there, which could in like manner be brought to bear through the Legislatures on their respective Governments. To this work the committee have addressed themselves with all the means at their command, and they wish now to inquire with what result? At home their agitation in favor of arbitration met with a general response, as was evidenced by the large number of petitions which were presented to Parliament in favour of Mr. Richard's motion, and which no doubt largely contributed to the success of that motion in the House of Commons in June, 1873. (Cheers.) That event they cannot but regard, as it has been everywhere regarded abroad, as one of real and lasting significance. It stands on record, that the people of this country, so far as their opinions could be expressed by a deliberate vote of their representatives in Parliament, have declared their conviction that a better method of settling disputes between nations than by an appeal to brute force, is not only desirable, but practicable, and have committed to their Government the charge of giving effect to that conviction by communications with other States. Encouraged by the happy issue of their labours at home, the committee turned their attention to other countries, and endeavoured to get into communication with leading members of foreign Legislatures to try to influence them to follow the example of England. They are thankful to be able to say, that their endeavours in this direction have also been attended with very auspicious results. First, the Italian Chamber of Deputies, on the motion of Signor Mancini, carried the proposal of arbitration with absolute unanimity, and with the full concurrence of the Government. Then, Mr. Jonassohn was similarly successful in the Swedish Diet, though in that instance against the wishes and vote of the Government. These two cases the committee were able to report last year. Since then the good work has been advancing prosperously in other directions. On the 17th June last the House of Representatives of the United States passed, without a dissentient voice, a resolution approving of arbitration. This was subsequently approved with similar unanimity by the Senate, and another resolution to the following effect was adopted by both Houses:—"Resolved by the Senate and House of Representatives—That the President of the United States is hereby authorised and requested to negotiate with all civilised Powers who may be willing to enter into such negotiation for the establishment of an international system whereby matters in dispute between different Governments agreeing thereto may be adjusted by arbitration, and if possible without recourse to war." Next came the States General of Holland. During the secretary's visit to the Hague in the autumn of 1873 he had the pleasure of forming the acquaintance of M. Van Eek and M. Bredius, two highly respected members of the Dutch Legislature, who then pledged themselves to bring the question forward in that body. On November 27 they loyally redeemed their pledge. After a very effective speech by M. Van Eek, well supported by M. Bredius and others, the motion was carried by a considerable majority, though it

was opposed by the Government. But we have still another triumph to commemorate. On January 20 last M. Couvreur, a distinguished member of the Belgian Chamber of Deputies, with great judgment and eloquence, introduced the subject of arbitration into the Assembly, when M. D'Aspremont-Lynden, the Minister for Foreign Affairs, said, "The Government has no hesitation in giving its adhesion to this proposition before the Chamber," and it was carried with only two dissentient votes; and on the 16th February following the same resolution was passed in the Senate of Belgium with perfect unanimity. (Cheers.) We have lately received information that three members of the Parliament of Denmark have placed the following motion before the Assembly, which in due time will be debated and decided upon. "This Chamber requests the Government to make active endeavours for the establishment of a European tribunal of arbitration for the settlement of international disputes." The committee earnestly hopes that the issue of the discussion in the Danish Diet will have to be added to the series of triumphs already achieved by the principle of arbitration. A motion to the same effect was brought forward on the 22nd March by Mr. Cameron in the Canadian Parliament, and led to a useful and interesting discussion, but does not appear to have been carried to a division. The committee cherish the hope that in the new National Assembly which must ere long be elected in France, there will be some men who will see that the question is at least fairly brought for consideration before the Assembly, and they have reason to believe that even in the German Parliament there are gentlemen of eminence and influence ready to associate themselves with this movement, if happily the ill-feeling which the military class is perpetually promoting between their own country and France were allowed to subside. (Cheers.) It may be asked and has been asked by that sceptical and cynical generation which waits upon this enterprise as Shimei waited upon David—(laughter)—What advantage is there in this movement in favour of arbitration? The answer is, "Much every way." It is surely an advantage that the consciences of Christian nations should be so far educated as to pronounce distinctly on the side of reason and justice against the reign of terror and brute force. It is surely an advantage that in countries the aggregate population of which amounts to 112,000,000 of souls, the peoples through their respective representative assemblies have already expressed their conviction that there is a more excellent way of adjusting international differences than by the wholesale and mutual murder of war. It is surely an advantage that the Governments who hold the destinies of the millions in their hands should be thus significantly reminded that those suffering millions are not satisfied with the present system of regulating the relations and intercourse of States, and it is an immense advantage that when the time comes, as come it will before long, when this question must be pressed upon the attention of those Governments in a direct and practical form, those doing so will be able to back and fortify their case by pointing to the fact that the nations themselves have emphatically declared in favour of law against violence, and that the responsibility therefore of perpetrating the present state of anarchy and barbarism must rest distinctly on the rulers and not on the people. (Loud cheers.) But we are frequently told that arbitration is only fitted to deal with one class of questions of a comparatively unimportant nature, which touch the national interests of nations, but that it is not applicable to those in which points of honour and national susceptibility are involved. The answer is that this is a perfectly gratuitous assumption, which is contradicted by the notorious fact that questions in which national susceptibilities were involved in a high degree, have been settled by arbitration, of which the Alabama difficulty itself is a pregnant illustration. Everybody knows, who is acquainted with the state of feeling that existed between England and the United States, especially on the part of the latter, that the question was infinitely more one of national susceptibility than of pecuniary compensation. Precisely the same objection was for generations raised against submitting matters in dispute between individuals to the authority of the law rather than to the strong arm. It was said that questions of honour could not be brought before courts, and hence the foolish and wicked usage of duelling was perpetuated almost to our own day. But, happily, we have lived to see the time, in our own country at least, when all men regard with equal horror and scorn the idea that it is more honourable to imbue your hands in your neighbour's blood than to bring your case against him to the arbitration of reason and justice before the established tribunals of your country. (Cheers.) This brings me to the question of settling disputes between States by arbitration. There has been a dispute for some years between Switzerland and Italy on a question of boundary. It is just one of those questions that formerly would have led to war, for it has been held among nations to be a scrupulous point of honour not to surrender one inch of contested territory except at the edge of the sword. But these two countries referred their difference to the arbitration of Mr. Marsh, United States Ambassador at Rome, who, after a careful investigation of their rival claims, has just pronounced his award in favour of Italy, and Switzerland has cheerfully accepted the decision. The question between the British and Portuguese Governments as to Delagoa

Bay, on the East Coast of Africa, has been submitted to the adjudication of Marshal MacMahon, President of the French Republic, who is expected to pronounce his decision in the course of a few weeks. But the most remarkable case during the year is the settlement by arbitration of a most dangerous dispute between China and Japan. The whole case is explained in a Parliamentary paper recently laid on the table of both Houses of Parliament by Lord Derby. Certain Japanese had been murdered on the island of Formosa, which belonged to the Chinese. The Japanese Government demanded redress, which was at first refused by the Chinese. This led to an angry correspondence, which at length became so embittered that hostilities on a large scale were preparing on both sides. But at this juncture Mr. Wade, the British Minister at Peking, stepped in and offered his mediation as an arbiter. This was accepted, and ultimately he induced the Chinese Government and the Japanese Commissioner at Peking to agree to an arrangement by which China will pay to Japan 500,000 taels, and the Japanese troops will be withdrawn from Formosa. Lord Derby, in acknowledging the telegram from Mr. Wade, announcing this happy issue says—"I have great pleasure in expressing to you the high sense entertained by Her Majesty's Government of the service which you have rendered in thus bringing about a peaceful settlement of a dispute which might otherwise have produced results disastrous to the two countries immediately concerned, and injurious to the interests of Great Britain and the other treaty Powers." And the Japanese Minister in London called upon Lord Derby to express officially the thanks of his Government to Mr. Wade. "He could assure me," says Lord Derby, reporting his excellency's words, "that this service thus rendered would be gratefully remembered by his countrymen." It was recently announced that a question of boundary of a very dangerous character between the Shah of Persia and the Emir of Cabul had been in like manner settled by the mediation of two British officers, General Goldsmid and General Pollock. (Cheers.) Thus we find that not only among what are called civilised and Christian nations, but beyond the pale of Christendom, the value of this principle of arbitration is acknowledged and welcomed. Surely the representatives of Great Britain in those remote and heathen countries cannot fulfil a nobler function or more worthily represent the Christian people in whose names they are sent forth, than by acting the part of peace-makers among the nations. (Cheers.) But there is one other class of facts of an encouraging nature to which reference should be made, namely, the spontaneous and simultaneous efforts that are being made from different quarters to define, improve, and reduce to something like order and harmony the principles and rules of international law. It is well known that wars have sometimes arisen purely for want of mutual understanding between Governments as to what is the law of nations. A crucial instance was that of the difference between England and the United States as to the right of seizing the Southern delegates on board the Trent. The whole question turned on a disputed interpretation of a point of international law, and yet the danger of war between the two countries was at one time imminent. Many such cases have arisen. It is therefore greatly to be desired that that jumble of precedent usage and opinion which now passes under the name of international law, should be brought into better form and clothed with more authority. At a meeting of the Association for the Reform and Codification of International Law held at Genoa, the Peace Society was represented by its secretary, and after an anxious discussion the name, objects, and constitution of the Association were determined upon, and a committee appointed to carry them out. Societies have been formed for the propagation of peace principles in France, Germany, Italy, and Holland, who are busily at work. A considerable number of zealous and powerful writers have given the service of their pens to the good cause. We must now turn to look at the less favourable side of this question. While the nations are thus everywhere in their collective capacity proclaiming their hatred of war and their intense longing for peace, and demanding of their Governments that they should adopt practical means to avert the one and to establish the other, we find those in authority, led by the sinister example of two or three great Powers plunging deeper and deeper into the insane rivalry in armaments which is converting all Europe into one huge camp. Undoubtedly the reason for this is that the people have suffered the supreme control of their affairs to fall into the hands of the military class, who, instead of being the servants, have become the masters of the nations. (Hear, hear.) Everywhere in courts, in councils, in Parliament their influence is predominant. Their fixed idea seems to be that the great end of human life is to fight; that God's rational creatures have been called into existence that they may be delivered into their hands to be drilled and manipulated for the purposes of war, that all the interests of human society, all its industry and commerce, all its science and art—nay, all its education and religion are important mainly as they can be made to serve the objects and feel the requirements of war. The consequence is that they bid fair to convert the whole population of Europe into two classes, which may be described as beasts of prey and beasts of burden. Happily England is for the present exempt from the curse of compulsory

military service, but there are men in our midst who are scheming to fasten even this curse upon England—this most degrading and oppressive of all forms of slavery—for a soldier serving by compulsion is a slave not only as respects his person and his labours, but as respects his conscience and his soul. The cry must be raised from one end of Europe to the other, and that in a voice so universal and emphatic that the Governments shall not dare to disregard it—the cry of disarm! disarm! disarm!—as the only thing that can save the nations from bankruptcy and barbarism. I am aware that there are many self-styled practical men who look upon the Peace movement with undisguised or ill-disguised contempt. They affirm that all our efforts are impotent and abortive. They point to the very magnitude of the evil as a reason why it is useless to make any effort to arrest or to alleviate it. We are not insensible to the difficulty of the work in which we are engaged, or the formidable obstacles which beset our path. But in answer to those who object to or deride our efforts, we venture to ask, "If what we are doing is impracticable or insufficient, what do you propose to do?" (Hear, hear.) But, unhappily, the cavillers have no answer at hand. They are like the objector described by the poet:—

He is rich
In nothing else but difficulties and doubts;
You shall be told the evil of your scheme,
But not the scheme that's better; he is wise
In negatives, is skilful at erasures,
Expert in stepping backwards, an adept
At auguring eclipses; but admit
His apprehensions and demand—"What then?"
And you shall find you've turned the blank leaf over.

(Applause.) And thus it is with those who find fault with our object or our mode of seeking to attain it. We say to them. You cannot deny that the world is groaning beneath the curse of war; that it is a custom which outrages justice, which dishonours religion, which blights human virtue and happiness. You cannot deny that the system of armed rivalry which exists in Europe is a system pregnant with innumerable evils, wasting the resources of nations, embarrassing the finances of States, and jeopardising the continuance of peace, oppressing the peoples with the burdens of taxation and military service, which are becoming more and more intolerable, and deluging all countries with a black flood of immorality and vice; and what do you propose to do, or intend to do? The answer is—nothing. Yes; they attempt to do nothing but to stand by to flout and mock and make mouths at those who are trying to do something. Well, we prefer being classed with the workers rather than the mockers. The workers may accomplish something, the mockers can accomplish nothing. And we believe we are accomplishing something, and shall accomplish something, for though we have opposed to us the forces of tradition, custom, and interest and prejudice and passion, yet we believe we have on our side the eternal principles of righteousness, the yearning hopes of humanity, the obvious tendencies of civilisation, and the declared purpose of Heaven—for it has been proclaimed of old, through the mouth of Him who cannot lie, that the time shall come when "wars shall cease to the ends of the earth," and when there shall be "abundance of peace as long as the sun and moon endure." (Loud applause.)

The CHAIRMAN said he did not wonder at the hearty response which had been given to the reading of the report and the remarks of their honourable secretary. He conceived it was a privilege to have a member of the House of Commons serving as their secretary. He was very glad to meet those who were present that they might confer together as to the best means of promoting that which they all had at heart—namely, peace and goodwill to men. It was a lamentable fact that in Germany and other countries, the youth of the land were obliged to expatriate themselves because they abhorred the conscription which was prevalent there; and many of them, rather than take up the sword, either for no use at all or for the sake of butchery, were flying to America and other countries in order to escape it. The result of that was that in Germany, where in the natural order of things the male population would be greater than the female, the female population was 70,000 in excess of the male. That was a most deplorable state of things; and one in which it was impossible for a country to be prosperous. That which the society desired was the greatest amount of happiness for the greatest number, and though there were those who derided its efforts, they yet laboured steadily and hopefully on. They were small in numbers, but by the help of God one could slay a thousand, and two put ten thousand to flight. It was for them to remember their privileges as Englishmen and Christians, and not only to be thankful for them, but jealously to guard them, for there were many who were determined if possible to bring England under the dominion of those hateful laws, which in the countries where they were promulgated were expatriating so many of the people. (Cheers.)

The SECRETARY read a letter from Professor Thorold Rogers, expressing strong sympathy with the objects of the society, and his regret at not being able to be present.

The Rev. ALEXANDER HANNAY, in moving the first resolution, said that having attended the meeting simply to second the resolution, he felt a little embarrassed at having to move it. It was, however, one that needed but little enforce-

ment, as it spoke very plainly for itself, and was as follows:—

That in the opinion of this meeting the enormous armaments with which the Governments of Europe oppress the nations, are an outrage on reason and a scandal to civilisation; that so far from being, as is pretended, a security for peace, they are perpetual provocations to war. And this meeting further protests against all attempts to introduce into this country the system of conscription, which produces such disastrous results on the continent, and which would ultimately lead here, as it has led there, to the military enslavement of the whole male population.

It was not to be wondered at that, after the recent terrible war, both France and Germany should be burdened with great armaments. France, with its shattered empire lying all too visibly around it, looked fondly to the sword for the recovery of what she had lost; while, on the other hand, Germany also looked to the sword to preserve what she had won; and all the nations of Europe, closely connected as they were to these leading nations, felt the spirit by which they were moved. It might be true, as had been said by the *Times*, that the idea of referring all differences which exist between the leading Governments of Europe to arbitration was the emptiest of dreams. He was disposed, with certain limitations, to agree with the *Times*, so far as present differences were concerned—though, instead of describing it as a dream, he should probably say it was a vision charged with elements of prophecy which look into the future rather than deal with the actual present. Personally he had little hope that the leading Governments of Europe would in any grave international question resort to arbitration. Men and nations resorted to arbitration, when? When they were anxious to find some basis of righteousness on which they might compose their differences. They resorted to arbitration when they wanted to find out the true and right way of settling their disputes; but the spirit which had moved the leading nations of Europe for some time was a spirit eager to seize, and determined to hold—a spirit that cared less for the right than for the strong and mighty. There was little hope, notwithstanding all the bright pictures presented by Mr. Richard, of the gradual infiltration of the idea of arbitration into the minds of European politicians, so that in the senates of minor States, and in the senates of major States also, the principle of arbitration would be accepted and acted upon. There was, he feared, but little hope of that principle being applied in the graver complications constantly cropping out in the intercourse of leading nations. Yet not the less, but all the more were we called upon to protest in the terms of the resolution against the outrage which the present system of bloated armaments put upon reason, and the scandal which it offered to civilisation. (Cheers.) It might seem to be a very humble part that was played by the advocates of the Peace Society or those who pleaded for arbitration, when compared with such arguments as France, Germany, and Russia brought to bear on the settlement of their disputes; but the men who had proclaimed unpalatable truths in the teeth of prejudice and power from generation to generation, were after all the true kings of men, and came at length to rule them by conquest. The process was a slow one and not to be noticed by the vulgar observer, but generation after generation the forces of that peaceful and reasonable conflict were gathered, and the men called away from their labours were honoured by the generation that followed as the true leaders and uncrowned kings of the race. (Cheers.) The spectacle presented in Europe was that of nations armed to the teeth. The resolution repudiated the pretext on which that state of things was maintained. It was done, we were told, in the interests of peace. At a Peace Congress held many years ago at Edinburgh, at which Richard Cobden and John Bright were present, Admiral Sir Charles Napier presented himself and insisted on speaking, claiming to be a friend of peace, seeing that he was admiral of the Baltic Fleet, and prepared to fight in the interests of peace. He was not an enrolled member (he declared) of the Peace Society, but he was one who had as much right to enrolment there as anyone then present, seeing he was about to risk his life for the peace of Europe. (Laughter.) It was by such pleas as that that the system of armaments was kept up throughout Europe. It was an utter fiction, of course. War bring peace! He would ask what was the real cause of the sensitiveness of Europe at this moment in regard to war? It was the late war between Germany and France. All the leaders of German thought and feeling felt that that great war had another great war in its womb. What had Prince Bismarck told us lately? That he must fight for what he has taken. So had it happened from the beginning until now. Instead of wars leading to peace, they brought grudges, and generated a temper out of which other wars came, and that meeting was assembled in the name of reason and civilisation and religion, to protest against it. (Applause.) The fact of any two States like Germany and France being armed to the teeth exposed Europe to this danger, that in all probability there would be a sudden outbreak of hostilities. With States separated by a conventional boundary, with interests which caused them to cross each other's paths, it was all but inevitable that misunderstandings would arise, that suspicions would be generated; but if such misunderstandings arose when those States were reduced—or rather elevated—to the state to which Mr. Richard would elevate them, *disarmed*, what would be the result? Their wise men would come together to see whether these differences could not be composed; if they were of a serious character as to cause widespread excitement throughout the nations, that excitement

would die down while they were preparing arms to fight each other; passion would cool under the breath of reason, and the quarrel would in all likelihood be composed. (Cheers.) But here were nations on the Continent armed to the teeth! Europe did not know they had quarrelled till they heard the boom of the first gun. If one read the annals of London of some 100 years ago, when the streets were narrow and unlighted, and gentlemen walked about with swords at their sides—if a man jostled his neighbour by the way, especially if it was just after dinner, the rapiers were out in a minute, and one was pierced to the heart sometimes. If they had no rapiers and had met in the daylight that could scarcely have happened. (Cheers.) This swash-buckler style, which was once a disgrace to London, was at present a disgrace to Europe. Something had been said of an international code for the settlement of disputes. What difficulty could there be in bringing that about? In our system of laws for the composing of differences that arose between private citizens, we had this spirit embodied, that it was desirable, in order to the settlement of all such differences, that every element of private feeling should be excluded, strained out, that the judgment should be with persons placed in a position that made them superior to all suspicion of corruption or of influence on the part of the contending parties; and there was nothing in all England about which we were so sensitive as that our system of law should be administered by pure, judicial-minded, and honest men. We felt that the elimination of private feeling, personal heats, anything that tended to warp the judgment, was of the very essence of a righteous settlement. Such was the spirit of our laws as between individuals. Why should we not have a system similarly constructed for the settlement of disputes between nations, which should strain out elements of personal feeling, which should make the process a purely judicial process, a searching after what is right and true, and a settlement of it on that basis? (Cheers.) We could not say that we are too far apart for the settlement of such matters. By the telegraph Europe was reduced to the dimensions of an ordinary senate hall. Besides, we understood each other to-day as we never had done before, and it would seem that all these things were working towards the time when we should have a system of international law the authority of which should be as fully recognised, as peremptorily obeyed, and which should be as pure and as jealously and sensitively guarded, as the administration of justice in our own England to-day. (Applause.) The arming to the teeth of all the nations of Europe placed its peace in the hands of a dozen men. Was it not high time that the question whether Europe was to be wrapped in the flames of a great conflict should be decided by the European people themselves? (Applause.) That could never be while great armaments were kept up; the military class would then be certain to be the dominant class, and by them the question would be settled. The system of armaments was also right in the teeth of that spirit of progress which was taking the government of the nations out of the hands of the few and placing it in the hands of the many. (Hear, hear.) As England had taken the lead in the beneficent movement of arbitration, would God she would boldly and without consulting any one dare to set the example of disarmament! (Applause.) That would be more operative than any resolution of a Senate. Let England do the act, and say, as before God, that if need be she is prepared to offer herself on the altar of religion, reason, and humanity, a sacrifice, to put an end to the present miserable state of things! (Applause.) Not a sword in Europe would be raised against her. He had been astonished to find that conscription for England was talked of. It was bad enough in Germany, where many of the best of her sons were exiling themselves rather than submit to the abhorred thing (though they were subject to be recalled, and not allowed even that refuge), but it would be a worse evil in England. It was not always possible to detect the influences which deteriorated the life of a nation, which coarsened it and drove it down, which hindered it from reaching the highest style of a life of mind; but the conscription of Germany must be working among that people, so as to drive them down and hinder them from fulfilling that high vocation to which, from their education, love of liberty, power of mind, and fine physical fibre, it would seem a good Providence had called them. But what Germany must suffer is nothing to what England would suffer if conscription were introduced in her midst. England had not a territory like Germany to defend, which lay all round it like the walls of a room. England had possessions in all parts of the globe. In all parts of the world there were scattered families of her people, whom, in times of difficulty, we should be bound to defend. If we were to pretend to be a military people by conscription, every other military people on the face of the earth would be ready to hurl its javelin at some of our colonies, and then some of the best of our sons would have to be sent to defend it. What numbers too would leave our little island and go to America and other countries if a conscription were to be allowed! The United States and Great Britain were as one, and God bless them, but men were wanted at home still. There was abundant work yet to do here, and no true men could be spared. He did not speak it in any miserable shop-keeping sense, though shop-keeping was more honourable than fighting. (Applause.) Yet not in

that sense at all did he say it. England wanted her sons for other work than sending them out to fight. There were the demands of peaceful industry in cultivating our soil and exchanging the produce of the earth for the comfort of all people. There was the development of our liberty, which had not yet reached its limits, especially in the matter of Church and State. ("Hear, hear," and applause.) Everything which tended to divide us into sections should be swept away, and we should be one people, one nation of English people, one in heart, and working together for common ends. There was science and philosophy which yet demanded the efforts of our best minds to pluck the secrets yet hidden in Nature's bosom, and to disentangle questions concerning the nature of man on which man had spent his thought at present in vain. There was the conflict with ignorance, vice and misery in our own British isles. We needed fighting men, men who had got all those qualities which are brought out by men in fighting. He could not help thinking what a soldier the chairman would have made. (Laughter.) Anyone who knew Mr. Richard knew what a power for fighting he had within him. And all that kind of thing was wanted in England's sons, and there was more than work for them all at home. We wanted them greatly for fighting the battles of the Lord Jesus Christ. (Cheers.) He would that the men who had been called away to those inferior and coarsening and debasing conflicts might enter into the great and holy war, and lift the name of their old mother England till she should be worthy to hold the place God had given her as the leader of civilisation in this time, and not lose that hold till there was peace throughout the whole earth.

The Rev. NEWMAN HALL: "Amiable enthusiasts, weak-minded philanthropists"—he could imagine some critics saying. "You mean well, you are enjoying your annual talk at Finsbury Chapel; well, you will do nobody any harm, and you enjoy yourselves. But do you not see that while you have been having these talks there have been a greater number of wars in a given number of years than perhaps at any other time; and that millions of the strongest and healthiest men are withdrawn from the pursuits of industry, and armed with deadliest weapons are daily being disciplined in the art of mutual slaughter that all are expecting will soon take place. In spite of all you can say, oh, weak-minded philanthropist, history, human passions, diplomacy, ambition, common-sense are stronger than all your tracts or all your talk!" (Laughter.) Well, if so, it was better to be weak than to be wicked. If it was weak to promote peace, it was wicked to promote war; if it was weak to endeavour to allay destructive passions, it was wicked to promote them; if it was weak to represent war in all its horrors, it was wicked to represent war as in itself a glorious thing. And we could be content to be weak if we could only rally around Him, one of whose greatest titles was the "Prince of Peace." (Cheers.) The resolution referred to standing armies. They were a constant menace to liberty, and had always been the favourite weapon of tyrants, whether tyrannical democracies or tyrannical despots. Were those nations in Europe that had vast standing armies secure in their freedom? Might they not at any moment be the victims of ambition? In the name of holy liberty he would denounce standing armies! He would denounce them in the name of industry—millions of men in the prime of their early vigour drawn from the culture of the fields and the useful arts, sciences, and manufactures, employing their whole time in doing what? Learning the art of homicide wholesale. He would denounce standing armies in the name of morality; to withdraw those young men full of health and vigour from all domestic ties was to render immorality certain. The scene of camps, barracks, and the march of armies have always been associated with acts of vice, and there were those who thought it right to have special laws to protect those soldiers from the fruits of their own vice. How absurd to say, "If you want peace you must be well prepared for war." If children were taught to dance and came to dance well, they would want to dance. If men were taught to fight and came to be able to fight well, they would want to fight. A country with a large standing army was on a barrel of gunpowder that a spark might explode, or on the crust of a volcano that might break out at any moment. A standing army propagated standing armies all round. Those armies could only be maintained by conscription, and if that were introduced in England liberty would be gone. A young Frenchman who was at present in London to perfect himself as a carver, had told him a few nights ago that he had received a letter from Paris telling him that he must return at once and serve five years as a soldier or forfeit all the rights of a citizen. It would certainly come to that in London if once conscription began. Who were the greatest sufferers in war? The people—the masses of the common soldiers—it was they who were slaughtered by tens of thousands. The leaders fell and were applauded, and monuments raised to their memory; but the common soldiers who fought as bravely, full almost without regard. Would that all the peoples of the world would form a confederacy with the Peace Society! It was a people's question, and all people the world over should say, "For the cause of industry, for our domestic peace, for our true liberty, we protest against being made the tools of despotism." Beautiful and strong were the words of the Christian poet Cowper, who says—

War is a game which were their subjects wise,
Kings would not play at.

(Applause.) What were we able to do? A good deal. It was no good attending at Finsbury Chapel and applauding speeches if we did nothing. Mothers could refrain from buying soldiers and swords and war playthings for their children, and could teach them that the sword was the emblem of a big knife intended to be thrust into the body of somebody. They could train them up with a deep sense of the horrors and not the glories of war. We could use our social influence against the homage paid to war, and frown upon the foolish toasts given in its praise even at the charity dinners. We could question those who present themselves as candidates for Parliament whether they would be on the side of those who are promoting peace. And then all Christians could declare that there are not two moralities taught by Christ, one for individuals and another for nations. Then, too, we could be certain that more were on our side than at first sight might appear. All could be claimed for the Peace Society who discouraged the war spirit; who looked upon war either as the direst of all necessities or the greatest of all crimes; or who considered that war should be invested with a gloom and not with a halo of glory. While there were those who liked to think of God as the God of battles, they would think of Him as the God who "scattereth the people that delight in war," and rejoice in Him whose promise was that a time should come when men should "learn war no more," invoking Him, in the words of a good old litany, "Oh Thou that art the author of peace and lover of concord, give peace in our time, O Lord, give unto all nations unity, peace, and concord!" (Applause.)

Mr. HANDEL COSSHAM moved the second resolution:—

That this meeting cordially rejoices in the progress made by the question of International Arbitration as a substitute for war, as indicated by the adoption, during the past year, of motions in favour of that method of settling disputes in the House of Representatives and Senate of the United States, in the States-General of Holland, and in the Chamber of Representatives and Senate of Belgium, in addition to similar motions previously carried in the British House of Commons, in the Italian Chamber of Deputies, and in the Swedish Diet; and further hails with satisfaction the numerous and rapidly increasing instances, in which that principle is practically applied to the solution of differences that would otherwise have led to war.

He said he had just come back from the continent with two predominant feelings in his mind; one was a deep and deepening hatred to the priestcraft which was crushing the continent, and the other was a deep and ever-deepening hatred to the armaments which were crushing the energies and keeping back the progress of every nation in Europe. It was something horrible to see the waste of treasure, the waste of talent, and the waste of energy in the preparations for war. He did not like conscription, but half the men in our own army were inveigled into it by means of the public-houses. The army was a great tyranny. What would men think if masters wanted to have the same power over them that the Government exercised over soldiers. There was a talk of our soldiers being volunteers; if they thought so let them offer the men their freedom once a month and see how many would stay. (Laughter.) War ruined trade. He could pick up good mechanics on the Continent who would work fourteen hours a day for half-a-crown a day. There was no enemy to working men so great as the demon of war. (Cheers.) Could it be got rid of? He had faith in the triumphs of Christianity, and therefore he believed it could. He did not believe that wrong was stronger than right in the long run. He believed in God and His truth, and God's desire to bless the race, and therefore believed that the wretched, wicked, and cruel system of war would come to an end. (Applause.) We were like Issachar crouching between two burdens; we had got the drink evil on one shoulder and the war evil on the other, and they were crushing us. He was the best man who taught that there was a nobler way of settling difficulties than war. One of the grandest sights ever seen was when England and America settled their differences about the Alabama by an appeal to reason. Whenever he heard a man sneering at that, he felt the further he could keep away from that man the better. The two men who were the chief instruments in bringing that about, Grant on one side and Gladstone on the other, would be remembered when all the advocates of war would be forgotten. (Applause.) In America each State can have laws for its own individual government, and yet combine for Federal purposes without interfering with the liberty of each State. If States could do so, why could not nations each have their own laws and institutions and yet combine in one fellowship for a common good. It was only to send 500 Henry Richards to Parliament instead of one, that is, if you could find them. (Laughter.) Things were improving; even statesmen thought a little nowadays before rushing into war. There was a sighing among all the nations for deliverance from its curse. God gave us the beautiful earth to increase our happiness, and we have covered it with misery and ruin; yet he had faith to believe that the principles embodied in the resolution would ultimately be adopted by all the nations of the world. (Loud applause.)

Mr. ALFRED ILLINGWORTH, who apologised for rising at so late an hour, seconded the resolution. He was glad to say that in the matter of arbitration progress was being made, and all the resolutions which had been carried in foreign countries followed upon the action taken on the matter by Mr. Richard

and others in the British House of Commons. (Hear, hear.) The influence of England upon the civilised world was almost omnipotent, and we should be greatly concerned about our consistency and right conduct. It was only in that way that we could benefit the nations of the continent. The question for England was, had she done all she could in the matter? He thought not. If we did not intend to go to war, why build such floating monsters? There were engagements made long ago to help certain minor Powers in cases of difference from which we ought now to be released. When strangers came to visit us why should they be treated to specimens of our skill in war? (Hear, hear.) What was wanted was to emancipate ourselves from the military spirit at home, and in that proportion should we be powerful for good abroad, and obtain a settlement of disputes by arbitration, rather than by an appeal to the sword. (Cheers.)

The resolution was carried unanimously. The Rev. G. W. MURPHY proposed, and Mr. THOMAS SNAPE, of Liverpool, seconded, the third resolution:—

That this meeting desires to express its cordial satisfaction with the course pursued by Lord Carnarvon, in regard to the unhappy events in the colony of Natal, and cannot doubt that this policy of strict justice in dealing with the aboriginal tribes, with whom we are so much in contact in all parts of the globe, will be attended with the happiest results.

The usual vote of thanks to the chairman brought the proceedings to a close.

EVANGELICAL CONTINENTAL SOCIETY.

The twenty-sixth annual meeting was held in the Library of the Memorial Hall on Friday evening. Mr. Henry Lee, of Monckton, had been announced to preside, but being obliged to return home, the chair was occupied by Mr. E. Fye Smith. Prayer having been offered by the Rev. W. Tarbotton,

The CHAIRMAN spoke briefly on the difficulties which retarded the society's work on the continent. These were chiefly the ignorance and superstition of the people, whose education was almost entirely in the hands of the priests. But the society's work had been blessed of God in a remarkable manner, and he had himself witnessed its good effects on some who were Communists, but who would now be on the side of peace and order. In Italy also a great revival of religion was taking place. (Cheers.)

The Rev. R. ASHTON, the secretary, read the report, which commenced by a description of the spiritual condition of Europe at the commencement of the present century. It was a moral desert. The Romish Church showed no signs of life, and there was a general decay of religious faith, in Germany and France particularly. In the former, Christianity was little better than a refined Paganism; in the latter, Evangelical Protestantism was almost extinct. How changed the prospect now! While Romanism is endeavouring to regain its supremacy, there is great activity of thought and action on the Protestant Churches, and there has been a great and widespread revival of Christian faith and doctrine. In France the Reformed Church now had 685 pastors, the majority being men of evangelical views, and there were more than 100 ministers of the Independent, Baptist, and Methodist communities, and some 250 agents employed by four home missionary societies acting upon the non-Protestant population. Much new ground has also been broken up in Belgium, whom thousands have been delivered from the bondage of Rome, and in Spain and Italy. In the latter country there are some 130 churches, great and small, and in Bohemia a promising evangelistic work is going on. There has besides been an immense circulation of Bibles and Christian literature. In this great work the Evangelical Continental Society has borne its part. During the last twenty-nine years it has contributed some 50,000*l.* towards the evangelisation of Europe, the spiritual results of which it was impossible to estimate. During the last year there has been a very considerable degree of blessing in connection with the labours of the society. In Bohemia there is now an Evangelical Church, under Pastor Schubert. There have been many admissions and many secessions from the Romish Church, though social persecution prevails. Meetings are held at Prague and Raudnitz with some success. In Italy all sections of the Church report progress, and particulars are given of the work at Brescia and Bologna. In the latter a suitable place of worship has been secured. In Rome a service is held, but the Rev. J. R. McDougall has not yet obtained entire possession of the noble building (containing 120 rooms) purchased for the society. The agents of the society in Spain, thus far, enjoy full liberty of preaching, and they have been much aided by the Rev. J. Jameson, of Madrid, and Pastor Fliedner. Reference is made to the work carried on by Pastor Astray at Madrid and elsewhere; in the capital he has established a school. It is noted that in Belgium where the society has four agents, side by side with Romanism, there is among the working-classes much of atheism or materialism. Quaregreta has been the scene of a decided revival. The nine agents of the society in France have all been encouraged by signs of manifested blessing on their labours. Two are in Paris; two have to contend with bigoted prefects in the country; one is in a Popish town, where there is much cruel terrorism. In the villages services can only be held by express permission, and a couple of *gendarmes* attend in each case—the evangelists being, in fact, treated as dangerous per-

sons. In the department of the Aube, no public services can be held, and meetings are held in private. A tribute is passed to the memory of the late Mr. Herbert Mayo, who was a most devoted and valuable servant of the society. As the result of an inquiry into the operations of the society at home and abroad, it appears that 500*l.* a-year at least is needed to continue the work on its present footing. Last year 535*l.* more than the ordinary income was raised and expended, and the income was larger than in any year, except 1871. The committee plead for an increase of their labourers, and a more abundant consecration of the church's wealth in the work of meeting the appalling spiritual needs of Europe, in stemming the rising tide of superstition and materialism, and in creating new centres of spiritual life on the continent.

The total receipts amounted to 3,878*l.* 8*s.* 3*d.* (including a balance in hand last year of 151*l.* 1*s.* 2*d.*), and the expenditure to 3,754*l.* 1*s.* 4*d.*, leaving a balance in hand of 123*l.* 1*s.* 3*d.*

The Rev. CLEMENT DUKES, M.A., in moving the adoption of the report, said the title and object of the society might astonish some foreigners, and even cause them to smile that that little island should look with pity upon the great continent of Europe. But it seemed ridiculous that the walls of a city should fall down at the blowing of rams' horns, and that David the shepherd-boy should go out to fight the giant; but such things had been accomplished. They had not solved the difficulty, but something of that description should be done for the continent. They would not detract anything from the claims of the heathen world, but there was a sense in which the continent was in a darkness quite as terrible. What were the special reasons why that society should carry the Gospel to the continent of Europe? One was that they had no Sabbath, and another that they had no Bible. The Sabbath day in Paris could not be called religious, for although the churches were open in the morning, the people were found in the afternoon at the racecourse, or the theatre, or the review. That society proposed to send, not priests or controversialists, but evangelists with the Bible in their hands, and to point out to them in God's word the way of salvation. Some people would say it was folly, but so they used to say about missions to the heathen. He went while in Paris to see the Rev. Robert McAll's work, and he felt it was one of the sublimest things of the kind he ever witnessed. That gentleman having retired from his ministerial position in England, and having gone to Paris, noticed the sad condition of the Communists, and asked his wife if she were willing to remain and try and do them good. She willingly consented, and although they only knew a little French, they took a room and held services there. It was proved that what had been done in England could be done in France, and that success was possible amongst all people and amongst all classes. Having succeeded in one instance, they went to other parts of Paris, and the people now want to hear the Gospel, and will embrace it gladly, though they thought it strange that an English lady and gentleman should come and tell them about salvation, and not ask for money. (Hear, hear.) No priest did that without his robes and altar, and other paraphernalia, but those two had nothing but the Bible and a few hymns. But they were able to lead those people on to the saving knowledge of Jesus. What Mr. McAll had done in Paris could be done elsewhere if they had the men and the money. They had only nine agents in France.

The Rev. J. JAMESON (of Madrid), seconded the resolution, and in reference to Mr. McAll's work in Paris, said he had been told by Dr. Fish, who was present at the opening of the fourteenth mission-hall, that on that occasion Mr. McAll was cited to appear before the prefect of police. He went with a little fear and trembling, but when he got there the prefect congratulated him on the event that had just occurred, and wished he could open many more halls, and then they would be able to dispense with the police altogether. (Hear, hear.) With regard to Spain the actual position of political opinion there was not apprehended, but it was necessary to do so to properly understand their position as evangelists. It could best be explained by the statement that, in regard to political matters, Spaniards, both civil and military, were all demoralised. The war could have been stopped at the beginning, had it been really desired. But it was a convenient war, and the parties in power were said to continue it for their own private ends. No efforts of the Liberal Government would be able to bring it to a close, but it was dragging on its length and consuming the substance of the country. He marvelled how the harvest this year was going to be gathered in. In the civil government it was the same. It was a rule that those who had been Ministers, if only for forty-eight hours, enjoyed their pensions for life, and in a country where changes are so frequent there must be a large number of such men living upon the national resources. The demoralisation in the family in Spain through the influence of the father confessor was too well known. These were so many difficulties in the way of the evangelisation of Spain, and there were others. They had no Sabbath and no Bible. But there was something worse. The Roman Catholics were in a far worse state than the most benighted heathen, for they had a misrepresentation of Christianity, and were utterly ignorant of the true meaning of its essential truths. The evangelist had to struggle against those false ideas which the priests had instilled into their minds. In Spain they had three hundred years and more of that

mental and moral darkness induced by the hiding of the word of God by the Inquisition. Strauss's latitudinarian ideas were largely prevalent amongst the thinking population. Philosophic books were much studied, and translations of French romances widely read. They were filled with the sufficiency of the natural reason, and these educated Spaniards thought they had no need for the humiliating truths of the Gospel. But a light side to the picture might be found in the operations carried on by that society. In Saragossa, the capital of Arragon, a mountainous country, the people were less bigoted than in Castile, on the southern coasts. For the character of these people he had much respect. Saragossa was the Christian Ephesus of Spain. They had a black virgin, the Lady of the Pillar, and recently the young king paid his devotions at her shrine. They had there one of the best congregations in all the Spanish peninsula, and although their agent was stricken in years, he had been able to keep together a congregation of 400, against all the machinations of the priests. The other station which the society supported was at Alcazar de San Juan, and there the Word of God had taken deep root amongst the people. There was a boys' school, with from 80 to 100 boys. They had great difficulty in getting the people's help to support it, but he did not despair of seeing the churches self-supporting. He had tried the plan of giving notice that so much of the expenses would be withdrawn, and so they were gradually made up by the congregation themselves. Not very long ago they found in a little village near Granada, a company of praying people. No evangelists had been there, but a man had got the Gospel of St. Matthew, and carried it back to his village, and set himself to read it. He was so enchanted with it that it was never out of his hands, and he gathered around him some people until they were able to possess themselves of a Bible, and in that village was found the nucleus of a congregation. The man's life was the best proof of his conversion. He was formerly one of the most depraved residents in the village, and he now became a living example of the power of God. In conclusion, Mr. Jameson recounted the labours of a colporteur at Salamanca, and said their great want was more of such men. (Cheers.)

The Rev. J. MILLER (Secretary of the British Society for Jews) moved the following resolution:—

That the spiritual condition of the continent is such as to call for the most serious consideration of all English Christians; and that increased efforts should be made in this country for the more thorough support and extension of those agencies, the aim of which is to proclaim the Gospel to the perishing millions of Europe.

Last autumn he had spent about three months on the continent, and travelled about 6,000 miles visiting places not usually frequented by Englishmen at all. A great necessity existed for increased evangelistic effort on the continent. Many of the Lutheran churches were in a bad state, and there was no relationship between the pulpit and the people. There was a great accessibility to foreigners, and he thought Mr. McAll's work had solved the problem as to how they were to be reached by the Gospel. He had several interviews in one day with men who denied everything. They believed in a God, but not in the God of providence and prayer. But some of them were quite open to conviction, and they would ask, What is a Christian? The Lutheran churches were cold and dead, and the Roman Catholic churches were full of mummeries. The object of that society was to provide the means of grace. The state of the continent was important to us, and how was the condition of the world to be raised if all those millions remained in their present state?

Pastor DARDIER, from Geneva, in seconding the resolution, said that they took great interest in the spread of the Gospel in France for two reasons. First, because they were living so close to that country, and preferred to have good neighbours; and secondly, because Geneva was the place of refuge for the Protestants. The Evangelical Society of Geneva was very thankful for the help of that society. They wanted to increase their efforts. They had three ways of working for the welfare of France. A college had been established for the training of ministers with twenty-nine students coming from Spain, Belgium, and France, and that part of their operations was not known out of Geneva, and that was the reason why so little support had been given to it. He would speak of the operations of one of their agents. There were thirty-four thousand persons in that province. By the good providence of God, a minister who had been converted from Popery came into that province, in which there were 1,800 priests, and he began by establishing a Sunday-school. So successful had been that work that in ten years more than eighty schoolmasters and mistresses had gone to different parts of France. The speaker proceeded to give further interesting details of their work, and said that at the present time the labours of the colporteurs were very valuable. There were forty-seven employed, and they had sold 10,000 extracts from the word of God, and 64,000 religious books. (Cheers.)

Pasteur NICOT, of Pierregrosse, supported the resolution in French, and the Rev. W. P. TIDY, in moving a vote of thanks to the chairman, said the brother had said that the Tower of Babel had confused tongues, but the grace of God united all men together. The condition of the inhabitants of the town whence he came was very trying, as they were out of work six months in the year, and their temporal wants had to be supplied as well as their spiritual.

The vote of thanks was unanimously adopted, and the meeting concluded with the Doxology and the benediction.

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WEDNESDAY, MAY 19, 1875.

SUMMARY.

THE week's news is, happily, unimportant. The Continental "scare," which seemed to herald a possible war, is now a matter of history. Not only have there been abundant announcements on all sides of a perfect understanding between the great Powers so far as affects the immediate future, but there is talk of a meeting of the three Emperors at Ems, either to make assurance doubly sure, or to show the world that the compact entered into some time ago by these potentates in the interests of peace remains unimpaired. But be that as it may, the Czar has satisfactorily performed his office of peacemaker, and his frequent public embraces of the Emperor William have reassured the Germans, though it is to be noted that the St. Petersburg papers grumble much at the stir which Prince Bismarck has created, and declare that German policy is too exacting. That statesman has now retired to his country seat, assured perhaps that the row he has made will have some tangible effect in retarding the completion of the French armaments—the object he has all along had in view. On the other hand, the Paris journals are full of expressions of gratitude to the British Government for having interposed so effectually for the warding off a threatened danger, and in preventing serious complications. They give thanks to Lord Derby for his good offices, but none to the Czar!

The French National Assembly is again in session, and has decided that there shall be no more casual elections—the augury of a not distant dissolution. There are certain constitutional bills to be discussed, which were presented yesterday, and are liberal enough, in respect to the election of the Senate, to please the Left. A proposal to refer them to the reactionary Committee of Thirty has been voted down, against the wish of the Government, by a majority of 19, and a special committee is to be appointed to consider and report upon them. This fact is a proof that the majority of Feb. 25 still holds together. The Bonapartists are in some tribulation at the prospect of the speedy issue of a manifesto by Prince Jerome Napoleon, giving his entire adhesion to the Republic, and declaring that a Third Empire is impossible. Though the prince is not in favour at Chislehurst, his letter can hardly fail to damage the Bonapartist cause.

The report of a real Alphonist victory over the Carlists in the North of Spain is probably about as trustworthy as the rose-coloured bulletins on the other side. Each side magni-

lies every petty success, though it has no tangible effect on the war. It would almost seem that the conflict is kept up to serve official interests at Madrid, albeit the country is falling deeper and deeper into a financial abyss. The Government, which cannot or will not place an effective army in the field, is still busy in serving the cause of reaction both in educational and religious affairs. We are, however, glad to see that there is some limit to this retrograde policy. To the demand of the Papal Nuncio for the complete restoration of Catholic unity in Spain, Senor Canovas and his colleagues have replied that they are firmly resolved to maintain liberty of worship. We hope they will not falter.

To-morrow the House of Commons will re-assemble, after its short recess. Its last sitting before the adjournment was notable for the dexterous use the Government made of its opportunities of pushing on their business, and of foiling sundry hon. members, such as Mr. Fawcett and Mr. Hubbard, who had on the paper important amendments which, in their absence, have lapsed. The incidents of the story are told by our Parliamentary correspondent. The Upper House could well afford to sit a day longer for the purpose of passing the Irish Peace Preservation Bill, as its holidays will be a week longer. At the final stage of this measure, Earl Spencer, the ex-lord-lieutenant, delivered a weighty speech, justifying the continuance of the Coercion Acts, which he thinks should be relaxed very gradually, or Ribbonism might become an organisation around which would gather all the malcontent associations in Ireland. The Agricultural Holdings Bill, decidedly endorsed by the Duke of Argyll—if his imprimatur is of any value—has gone down to the Commons, but with a distinct warning from the Duke of Richmond to independent members that any interference with freedom of contract will be regarded by the Government as tantamount to the rejection of the bill. Let Mr. Fawcett hear and tremble!

Whit Monday, the great holiday of the year for the million, was happily ushered in with the loveliest weather. It may be said with more truth than ever before, that London went out of town. All its suburbs, the more distant popular places of resort, and beyond them the watering-places, overflowed with people bent on relaxation. Alexandra Park, if not a place for quiet enjoyment, was a sight to see. Not far short of 100,000 people—equal to the population of a first-class town—were gathered in crowded masses within the palace, or on the slopes, or in the picturesque grove annexed. It was easier for this huge army of holiday-makers to get to Muswell Hill than to get back again. Of course the two pair of rails which alone the Great Northern Railway is able to place at the disposal of the Alexandra Company were unequal to the traffic. Almost equally of course, there was a grievous breakdown near Holloway, and train after train was brought to a stand. Long past midnight many of the excursionists were still detained, a large number trying to find rest in the blocked-up carriages.

ROME AND HER FRIENDS.

LAST week Count Münster, the German Ambassador, attended the annual festival of the National Club, and, in responding to the toast of his health, made a speech which was principally remarkable for the facility and correctness with which he spoke the English language. On this speech the *Standard* of Monday founded an article which is very remarkable indeed for many reasons—notably for the singular illustration it gives of the extent to which political necessity can pervert and even reverse the most obvious bearing of patent facts. Count Münster, being received as "the representative of Protestant United Germany," naturally dwelt mainly in his response on the ecclesiastical conflict waged at present in his native country. And quite as naturally he suggested that this was a conflict not confined to Germany. "There are countries," he said, "which fancy themselves safe, but which I fear are not so safe as they think." He hoped this struggle would be spared to England for some time; but he thought we had better look out. When he observed what was going on in Ireland he thought it was not necessary to look far in order to see what we should be prepared for in this country. On this text the *Standard* bases a homily in glorification of our National Church Establishment as the great bulwark of Protestantism. Now, at a time when bishops are deploring the ostentatious excesses of Ritualism, and when they are wringing their hands at their utter inability to control it; at a time when a legislature, always shy of ecclesiastical subjects, has been

driven in desperation to do something towards making the law a little less favourable to Romanisers; and when the most zealous party in the Church openly declares that the enforcement of the new law must be the death of the Establishment—it must certainly require some unusual coolness of nerve to write in this strain. Newspapers cannot blush. But when the editorial pen is flourished in the face of facts, its eccentric gyrations do commonly evince something of the trepidation usually shown in another fashion by individual speakers. In such a case perhaps the best resource is an imitation of the mock solemnity with which the Tory Premier enunciates paradoxes, as though they were truisms of which people may need to be reminded, but in support of which no argument can be necessary. The assumption of an assurance that anticipates no possibility of a reply, often has the effect of making the groundlings, not so much doubt, as rather unconsciously ignore the evidence of their own senses. To this principle of human nature all jugglers are in the habit of appealing; and not least those of the political order, whose business it is to make the worse appear the better reason.

The *Standard* speaks with an air of dignified superiority, both to the fears of Count Münster and to the criticisms which have been passed on the high-handed policy carried out in his country. "Count Münster and his critics are alike wrong, but he is the least so of the two." Coercion and repression are perfectly right in Germany; for that unfortunate land does not enjoy the privileges to which we are born. Only a country that pampers one dominant sect; only a country that keeps up church livings valuable enough to be bought and sold in the market; only a country which boasts a spiritual peerage, and endows it with some 150,000l. a year, can be "justified in leaving the battle against the Roman reaction to forces of 'reason and conscience.'" In regard to Ireland indeed, for obvious reasons, the *Standard* does not feel any great security. There reason and conscience are left far too much to themselves. But in England the case is very different. Here we are happily able to "oppose church to church, antiquity to antiquity, tradition to tradition, and Apostolical descent to Apostolical descent." It is rather disagreeable to hear of these mutually hostile kinds of "Apostolical descent." It reminds us too much of a house divided against itself. And houses divided against themselves have a knack of knocking up reconciliations when necessary, which is rather irritating to those who have depended upon their continued divisions. Still, if there is any good in this sort of thing, we do not see why the case of Ireland should be any the less hopeful than that of England. Antiquity is not altered by disestablishment. Such a process cannot possibly change the date of Henry the Eighth's quarrel with the Pope. Disendowment has dealt even more mercifully with the age of the Church of Ireland than it has with its funds; for it has not robbed it of a single year. As for tradition, that is a matter which, like kissing, goes by favour rather than by law, and it is difficult to understand why disestablishment need affect the conflict of tradition against tradition. But there is another element in the question which we are not allowed to forget. "The social character of the Established Church is another great bar to the spread of Romanism in this country." On the other hand, "the tone and spirit of a disestablished Church would inevitably gravitate towards the tone and spirit of Romanism, just as a Dissenting minister at the present day is in all but doctrine far more like a Roman Catholic priest than is an English clergyman." Doctrine, of course, is of no consequence; and facts are of less; otherwise it might occur to us remark that the fault usually found by English clergymen with the disestablished Church of Ireland is that its tone and spirit gravitate far too rapidly towards Puritanism, and show far too little regard for the modified Catholicism it received by tradition from the fathers. The *Standard's* startling discovery about Dissenting ministers we would anxiously commend to Lord Shaftesbury, Lord Ebury, Dr. McNeile, and all other champions of the Protestant Reformation. Every one knows that personal bearing and character have far more influence than systems of doctrine. And if Mr. Spurgeon, Mr. R. W. Dale, and the Chairman of the Congregational Union, are much more like Catholic priests than are the clergy of All Saints', St. Andrew's, or St. Ethelburga's, all we can say is that English Protestantism, like the wise animal in the American story, might as well come down at once.

Is there any meaning at all in tirades of this sort? We charitably believe that there is, although like a new chemical element, said to have required the evaporation of forty tons of

water for the discovery of a few grains, it is rather difficult to find. What those who rave about the bulwark of Protestantism really mean is this: that the political interests of the dominant sect are all against Papal supremacy. That may very well be. The interests of Greek priests are all against Papal supremacy, but this single circumstance does not fit them to be the champions of pure spiritual religion. As to Papal pretensions to personal supremacy, the English people are very easy in their minds. What causes their anxiety is the rapid spread of priestly assumptions and superstitious practices, having no necessary connection with Papal infallibility, but constantly associated both in popular feeling and in fact with Roman corruptions of Christianity. What is the English communion which is doing most to spread these corruptions in England at the present day? We should be curious to learn the answer the *Standard* would give to that plain question.

THE AGRICULTURAL CHILDREN ACT.

To residents in the country who take an interest in the education of the people there was nothing new in the letter of "An Eastern Counties Farmer," which appeared in the *Times* the other day, and to which attention was called in the House of Commons. It is only too well known in the rural districts that the Agricultural Children Act is almost openly set at defiance by a large number of farmers and labourers. The Government do not deny that this is the case; but, with characteristic dislike to compulsion, they have refused at present to take any steps towards enforcing the evaded law. There is no one whose business it is to see that the Act is observed, and to take proceedings against those who so impudently defy it; yet the offence of these law-breakers is to be condoned on account of the constitutional deformity of a Government without a backbone. So those farmers who conscientiously obey the law are to continue to be regarded as hard masters by the labourers who object to make any sacrifice for the sake of their children's education; less scrupulous farmers are to reap the advantage of the illicit employment of cheap labour; and youthful farm labourers are to be left to grow up as unenlightened as their fathers.

What most surprises us in this failure of so very moderate a measure is the folly of the farmers. They know, or ought to know, what they risk by making the Act a dead letter, whilst the labourers, who are laying themselves open to a far more serious penalty, cannot be expected to know what they are doing. The Agricultural Children Act was brought forward by a farmer, and passed partly in the interest of farmers, although chiefly, we are ready to believe, in that of the labourers. It was intended as a substitute for that more stringent measure of universal compulsory education which was demanded, and which those who supported Mr. Read's bill declared would be a great hardship to both agricultural employers and labourers if brought suddenly to bear upon them. It was said, and with reason, that the wages of farm labourers were not sufficient to enable them to afford the expense, and the still greater deprivation of earnings, involved in keeping their children at school all the year round up to the age of thirteen, or even of twelve. So Parliament consented to give trial to an Act which simply prohibited the employment of any children in farm work under the age of eight years, or from eight to ten if they had not completed 250 attendances at school in the previous year, or from ten to twelve if they had not been at school 150 times in the previous year, or unless they had passed standard four, in which case they were to be eligible for employment at any age after their eighth year. Under this Act a child over eight years of age is at liberty to work for half the year until he is ten, and, for two-thirds of the year until he has reached his eleventh birthday, when, if he has made the requisite number of attendances previous to that day, he is free of the Act. Now, it is obvious that no law to enforce, or rather to induce—for the Act does not enforce—any appreciable amount of school attendance could be less oppressive than this. We do not admit that the convenience of the employers should be considered at all in this great question of educating the youth of our country; but allowing all that with any show of reason we can be asked to allow in this respect, it is easy to show that the amount of disadvantage entailed upon farmers by the Act can be but small. Boys below the age of ten are very rarely wanted for any other work than bird-scaring, and that certainly does not last more than half the year. These infantile farm labourers might therefore, under the

Act, store up useful heaps of knowledge for six months, and digest—or forget—the same during the next six spent in the solitude of the fields. Between ten and eleven some boys are no doubt in constant employment as "copperhole boys," or attendants upon stock, but the majority of even these comparatively mature workmen are idling about more than half their time, if not sent to school. Now, if this Act, which inflicts such slight inconvenience upon farmers, should fail through their mistaken opposition to it, a far more stringent one will, before long, undoubtedly be passed. Regarding the question, then, in the low light of self-interest they are very foolish to render the Act a failure.

As for the labourers, they are so poorly paid that we cannot wonder at their shrinking from even the small sacrifice, speaking generally, which they are called upon to make by the Act. There are undoubtedly a few cases of considerable hardship, as there must inevitably be in connection with legislation of the kind, but with the majority the loss of earnings is small. It is even smaller than it seems at first sight to be, because, owing to the withdrawal of young boys from work for a portion of the year, the older boys are more regularly employed, and that at enhanced wages. Even the younger ones by judicious management may be made to complete the requisite number of school attendances at such a period or periods of the year as to leave them at liberty to work as long as most of them have been accustomed to work in the course of twelve months. It must be, then, to the interest of farmer and labourer alike to make the Agricultural Children Act as much of a success as so very elementary an attempt at educating our youthful peasantry can be made, in order that any imposition of more stringent conditions may be for a time staved off.

It is only because we regard Mr. Read's Act as a stepping-stone to something better that we should regret its failure. If stringently enforced, as it undoubtedly should be, it would not ensure the education of country children to a satisfactory extent. But, until the wages of farm labourers in many parts of the country are higher than they are at present, no satisfactory Education Act could be enforced without creating great suffering. That being so, it is necessary to proceed cautiously and gently, or more harm than good to the interests of education will be done. If the Act could be made to succeed, we might be able a few years hence to see our way to the carrying out of direct compulsion which is in many respects preferable to the indirect compulsion of Mr. Read's Act. If it fails, something more distasteful to both farmers and labourers will have to be tried at once at the risk of creating strong discontent and some suffering; and the suddenness of the infliction and its consequences will be fairly attributable to those who will have rendered the attempt to promote more gradual progress futile.

It must not be supposed, however, that we accuse the farmers generally of evading the Act. Probably two out of three—perhaps a larger proportion—observe it. But if there are only two or three farmers in every parish who set the Act at defiance, these are quite enough to bring it into contempt, and to cause general dissatisfaction amongst the labourers at the unequal operation of the law. As the Government has refused to appoint anyone to see that the Act is obeyed, it would be well if the zealous friends of education in every district would take the matter up. A few cases of employers being fined for the unlawful employment of children would produce a great effect upon the law-breakers at large. An association might undertake prosecutions which it would be invidious for anyone acting by himself to institute, and the duty which the Government shirks would thus be to some extent performed.

SKETCHES IN PARLIAMENT.

(From our Correspondent in the Gallery.)

The House of Commons meets to-morrow, after a recess unusually brief for Whitsuntide. Spiteful people suffering from the curtailment say it is characteristic of Mr. Disraeli's Government that a holiday which is made to look like a week actually comprises only four working days. But the excuse may be urged for the Government that they can ill afford holidays at all, and four days to them are of more importance than a fortnight would have been to an administration that had made better use of the earlier part of the session.

It cannot be denied that the most was made of last Thursday night, though it is probable that the manner in which work was got through will be heard of when the House reassembles. A large number of bills had been placed on the Orders of

the Day; but it was generally assumed that that was a matter of form, and that the Food and Drugs Bill, which occupied the first place, would outlast such working power as the House possessed on the eve of the recess. In fact, there were tacked on to the Food and Drugs Bill amendments sufficient to serve for an ordinary sitting, and members concerned in bills standing lower down on the agenda left at the dinner-hour, and did not return. From a variety of reasons, however, the Sale of Food and Drugs Bill passed through committee with great rapidity; before eight o'clock it had been disposed of. The next bill on the orders was the National Debt (Sinking Fund) Bill, the measure which excited Mr. Gladstone's eloquent criticism, and which there was at one time a half determination on the part of the Opposition to contest to the point of a division. Now when the bill was called on, the front Opposition Bench was absolutely tenantless, and of the eager crowd to the left of the Speaker that had cheered Mr. Gladstone on the previous Friday night there were scarcely twenty "faithful among the faithless found." They had nothing to say why the bill should not be read a second time, but on the Ministerial side of the House an opposition was threatened which, from one point of view, might not be viewed without concern. Mr. J. G. Hubbard had placed on the paper as an amendment to the second reading of the bill one of those abstract resolutions which are so profoundly annoying to the Minister of the day. It embodied the expression of one of Mr. Hubbard's financial theories; and all who know the right hon. gentleman's Parliamentary practice, will be prepared to hear that it was to have been introduced in a speech of two hours duration. Mr. Hubbard had been very watchful during the progress of the committee on the Food and Drugs Bill, and only a few minutes before the last clause was agreed to had been hovering around the half empty benches. Deceived by the appearance of the long list of amendments still to be untouched, he left the House for a quarter of an hour, and on his return was vastly surprised to find that the amendments upon which he had counted had been either passed over or agreed to without debate; that the Sinking Fund Bill had been read a second time; and that the House had now gone into committee on the Bishopric of St. Alban's Bill. It was heart-breaking to see Mr. Hubbard's startled look and injured appearance when on coming in he mastered the fact that the opportunity of delivering his speech was gone. The Chancellor of the Exchequer laughed at his discomfited friend in a roguish manner not often assumed by him. But let those laugh who win. Mr. Hubbard will find another opportunity of bringing forward his amendment on the motion to go into committee on the bill, and he is not the sort of man content to put in the fire an undelivered speech—particularly if it be a long one.

The same good fortune awaited the Government in the matter of the Bishopric of St. Alban's Bill. The opposition set forth in battle array in columns of amendments vanished—or, to be more accurate, made no substantial appearance—and the bill was put through committee in the course of half-an-hour. The Friendly Societies Bill, which stood next on the list, might have been treated in the same manner, were it not for the fact that its opponents, more wary than others, had, before leaving the House, extracted from the Chancellor of the Exchequer a pledge that no further steps should be taken for the day other than to commit the bill *pro forma* in order to have it printed with amendments. This was done, and the Local Authorities Loans Bill was next reached. Mr. Fawcett had given notice of his intention to move an amendment on the second reading of this bill, but not expecting it to come on, the hon. member was not in his place. No pledge had been given to him as to when the bill might be taken. It was accordingly taken forthwith, and after a short discussion was read a second time. Mr. Fawcett is just as little likely as Mr. Hubbard to allow a prepared speech to "go without saying," and we shall certainly have the speech thus burked delivered on the motion to go into committee.

Sir James Hogg, taking a leaf out of the Government book, attempted by the use of similar tactics to get the Metropolitan Gas Companies Bill read a second time behind the back of the powerful opposition with which it was threatened. He might have succeeded, too, only for his inability to resist the temptation of making a long speech himself. Brought down to the House by the imperative summons of a prompt ally who saw the opportunity, and expecting a *coup-de-état*, Sir James, arrayed in swallow-tail and white linen, found himself exceedingly glib of speech, and, charmed by his own eloquence, went

on talking till Mr. Young, who was charged with the opposition to the bill, had been hunted up, and snatched as it were from the very dinner-table of his host, arrived just in time to hear the question put, "that the Bill be read a second time." Mr. Young, who is a stouter man than the Chairman of the Board of Works, scarcely bore the physical exercise so well. He was quite out of breath when he began to speak; had come down with only half his papers, and those apparently the wrong half; and, though making a gallant stand for his *clientèle* the gas proprietors, did not satisfy himself, as his frequent apologies to the committee testified. But if he had come down with all his health and the full supply of papers, it would not have made any practical difference in the result. The Government had determined, with their usual hankering after middle courses, to have the bill read a second time and then referred to a select committee; and this was done after two divisions which showed the hopelessness of further opposition.

The onward course of the Government was stayed by the obstinacy of the Irish members, who had on the previous day declined a division on the Towns Rating (Ireland) Bill, and now protested against resuming the discussion on it at eleven o'clock on the night before the Whitsuntide holidays. They might easily have been crushed by the Government majority, and the bill thrown out on a forced division. But the front Opposition bench which had begun to fill again as news went forth of the extraordinary doings, joined in the protest, and Mr. Disraeli's lieutenants, not liking to take on themselves the responsibility of further proceeding under these circumstances, gave way, and this new Irish grievance was left as a legacy to the last session of the session that commences to-morrow.

IRISH EVANGELICAL SOCIETY.

The sixty-first annual meeting was held at the Memorial Hall on Wednesday evening last. There was a good attendance. Sir Charles Reed being detained at the school board, the chair was, until his arrival, occupied by Mr. James Scrutton, the treasurer. The 919th hymn having been sung, the Rev. H. S. Toms offered up prayer.

The Rev. W. TARBOROUGH, the secretary, then read the report, which stated that it had been rarely the privilege of the committee to report such gratifying spiritual successes as the last year had witnessed in connection with the efforts of the society in various parts of Ireland. At Albert Bridge Church, Belfast, seventy-five had been received into Christian fellowship during the year. At Coleraine thirty had been added to the church, and a heavy debt upon it removed. At Donoughmore the Rev. J. Grant reported, "All our churches have been greatly blessed, and our own church has been greatly blessed indeed." The Rev. William Graham, of Carrickfergus, speaks of greater spiritual progress than on any former occasion. "During the year we have received forty-four members into the church. Many others have been converted in connection with our services, who have not become members." At Straid, the Rev. J. Bain had been much cheered by the multitudes which had flocked to the meetings, and large numbers had been savingly converted to God. Not fewer than forty-eight had been added to his church. In Sligo, revival services, with crowded congregations, had been held in the Town Hall, and the Rev. Noble Sheppard says, "It is unquestionably a wonderful movement, and is, too, wonderfully calm and quiet." Even from Galway, the most Popish town of any importance in Ireland, gratifying tidings had been received. The Rev. J. Kydd was encouraged by witnessing greater prosperity, and many souls had been brought to God. In other stations of the society, where there had not been very remarkable manifestations of Divine power, the work of the Lord was advancing in a manner very encouraging. At Zion Chapel, Dublin, the Rev. A. Dunlop reported that the congregations had been larger than at any former period since he entered upon his labours. "There are now seven teachers in our school, two of whom are city missionaries. Though they are members of the Episcopal Church, yet they sit under my ministry. They are now studying with a view to ministerial work." Fourteen members had been added to the church during the year. In Cork, the Rev. W. Fox had either conducted entirely or taken a very prominent part in almost one hundred special evangelistic services, or united prayer-meetings, in halls, public rooms, drawing-rooms, and churches of various denominations in the city and county, and with most happy results. In Youghal the Rev. H. Cope was devoting attention to all Scotch, Welsh, and English sailors as well as soldiers. The report concludes by stating that the committee have received £2,964 15s. 9d., and have expended £2,864 5s. 5d.; the balance in hand being £100 10s. 4d. As a portion of the receipts has come from legacies, and a few rather special contributions, it is felt that unless these be repeated, or the ordinary income arising from annual subscriptions, donations, &c., be considerably increased, it will be difficult to maintain present agencies, still more so to extend them. The report concluded—

They earnestly hope, therefore, that their friends throughout the country, duly appreciating the real importance of the work, will afford them regular and systematic supplies, so that not only may existing obligations be met, but the new openings presented be efficiently occupied. Your committee would not discharge their duty were they not to record their warm thanks to the Rev. William Roberts, of Upper Holloway, for his kind visit to the stations last autumn; to the committee of the Religious Tract Society, as also to Peter Drummond, Esq., of Stirling, for renewed kindness in valuable grants of tracts; to the ladies of the Rev. T. Aveling's congregation, Kingsland, for various parcels of clothing for some of the stations; and to all their generous friends, ministerial and lay, in England, Ireland, and Scotland, who have favoured the society with their valued aid.

The TREASURER (Mr. James Scrutton) then presented his account, and said that the fact of their having more than £100 in hand arose not from any increase in the receipts, but from a diminution of expenditure, and that there ought not to be any relaxation of effort in consequence.

Sir CHARLES REED, having arrived, apologised for his late arrival by stating that he had been sitting as chairman of the school board for 6½ hours. He was surrounded by eloquent gentlemen prepared to do good service.

The first resolution, adopting the report, appointing committee and officers, and recording thankfulness to the Father of Mercies for the signal manifestations of grace with which he had honoured the society, was moved by the Rev. S. PEARSON, M.A., of Liverpool, who said the report just read was full of encouragement and sunshine, but instead of speaking about those encouragements, he would deal with some of the difficulties which were in their way, and which should be a call and incentive to the work of the society. When Christian people only took up societies which were successful, it showed they had lost the robustness and vigour of their Christian life. One of the difficulties was the political one—they were reaping the mistakes of their forefathers, and there was a good deal of political agitation from dissatisfaction. But the religious difficulty was at the root of it, and wherever men were taught to bow to priestly authority and superstition they must find some vent to that dissatisfaction. It was so in France and Spain as well as in Ireland. That condition appealed to their patriotism, and if they desired the blessings of political contentment and satisfaction for that country they must give them the Gospel. It was urged against them that other denominations were doing the work there, but Congregationalism had always been a potent force when its adherents had been but few, and since the disestablishment of the Irish Church there was a fair, free field for their labours. Though the Episcopal Church had gained in wealth by that remarkable transaction called disendowment, it had lost dignity by those who had compounded, commuted, and out, and had not gained in strength, and it would take some years for it to shake off the degradation of its acts in that respect. But if that were not so, the Episcopal Church was being so saturated with Romish doctrine that they could not trust the future of evangelical religion to that Church. The Presbyterians were working chiefly in the north of Ireland, but there was still much for Congregationalists to do, as many of the Churches were in their infancy and would remain so unless they were trained up in the Christian life. The great difficulty they had to contend with was the old one of priestcraft. Patriotism and Popery were supposed to be synonymous. They would not forget the good men who had lived in that Church, but in its effects upon the human race Popery had been a curse, as it had saturated the consciences and minds of men with superstition. Should they sit down and be dumb under that state of things? No; they had a purer and stronger faith than Popery which, if faithfully preached, would dethrone it. If they had not a purer Gospel they might leave their countrymen to grope in the darkness of superstition. The word "impossible" ought not to be found in the Christian dictionary, and if they had faith, that great mountain of Popery could be removed. Those obstacles should only stimulate them to increased efforts to flood Ireland with the sunshine of the Gospel by means of their sympathies and prayers, and soon its winter would be passed and its glad summer time be come. (Cheers.)

Rev. WM. GRAHAM (Carrickfergus) seconded the resolution. The report was a good one, but it only recorded a small part of the good that the society was doing in Ireland by its agents, whom God had largely blessed. Ireland was one of the most important missionary fields of the world, because of its connection with the British Empire, and its constant stream of emigrants going to all parts of the world to be a blessing or a curse, just in proportion as they were acted upon by the Gospel. England owed a debt to Ireland, as she first forced Popery upon her. There were difficulties in their way, and some people would say that the efforts of that society had failed, but he regarded them as a great success, looking at the fewness of the agents and the small amount of money expended on Ireland. The success must not be measured by the number of churches established and the number of members, but by the influence which had been exercised by the society on other denominations. The speaker mentioned several instances where that had been the case, and said that in Carrickfergus, where at first the circumstances were very discouraging, God had greatly blessed his labours in the conversion of many souls. They had

had special meetings for prayer, and God had answered their prayers. There was no excitement in those meetings, only a deeper solemnity was manifested, and those who were anxious about their souls came to his study, where he quietly talked with them, and that place had been honoured as the birthplace of many souls. (Cheers.) Forty-four persons had been added to his church during the year, and if his church was double the size it would be filled. It was so also in Belfast. The legislation of the late Government had done much good, and he believed the Home-Rule party would soon die a natural death. (Cheers.) He had been a missionary in Ireland for thirty years, travelled in all parts of the country, and preached the Gospel in the cabins of the poor and the drawing-rooms of the rich, in the streets, to Roman Catholics and to all classes, and he could say for the honour of his country that he had never been treated badly or discourteously. (Cheers.) The Irish were not a bloodthirsty people, and if they had a spite against some agent they would shoot him in what they regarded as a decent way. (Laughter.) If a missionary did not attack their prejudices they would listen to the preaching of the Gospel. The time was coming when Erin's harp would be heard in its own soothing strains sending forth the praises of the Great Emmanuel. (Cheers.)

The resolution was adopted.

The Rev. F. TUCKER moved the following resolution:—

That, in the opinion of this meeting, the recent gratifying spiritual successes connected with the efforts of the Irish Evangelical Society, and of kindred institutions in Ireland, furnish such manifest indications of the Saviour's sympathy and approval as to constitute a fresh and powerful summons to all His followers to put forth yet more earnest endeavours for the evangelisation of the sister island.

Although he belonged to another denomination, it seemed to him that he was identified with all the sorrows and all the successes, all the trials and all the triumphs of Congregationalists. If the time was not yet come for merging into one the two denominations of Baptists and Independents—(cheers)—he could not help thinking that they ought to be something like the twin ship of Mr. Dyce, the *Castalia*, having only one banner and one commander. Mr. Tucker proceeded to give some interesting details of a recent visit to Rome, where an Italian courier said to him, "In the Bible God makes Himself man to help us; in Rome man makes himself God to oppress us."

The Rev. THOS. JONES (Swansea) seconded the resolution. Nature had a wonderful art of giving a charm to common things. She was always working with old materials, and yet she was ever new and fresh and beautiful. And that was what they needed—the genius of Nature to take the old old things of religion and make them new and fresh. Who could give a charm to the idea of Christian missions? Secretaries had to get men to speak who could attract audiences; but let them look at Calvary and at human spirits perishing around them. It was the duty of the Christian Church to send the Gospel to those who had it not. The conversion of the world to Christ was to be brought about by human instrumentality, and God overruled human intentions to accomplish His designs. The Church was a special instrument in God's hands. They had an historical Christianity to bear witness to, and their witness should be borne in the beauty of holiness and the fragrance of a Christian life. Great Britain was great in war, in wealth, and in literature, but her greatest possession of all was the glorious Gospel of Jesus Christ, and that must not be selfishly kept to themselves, but as the clouds only hold water to pour it out upon the earth, so they must impart the Gospel to others, and in so doing, they would be blessed themselves. Some Christian people were always wanting "comfort," but if they worked for the good of others they would not need it for themselves, but would be able to give it to others. In conclusion, the speaker, in eloquent terms, exhorted his hearers to begin to work now, and sat down amid loud cheers.

The Rev. R. BALGARNIE, Scarborough, moved, and the Rev. A. MORRISON, Belfast, seconded the following resolution, which (as well as the preceding one), was unanimously adopted.

That, believing the spiritual awakening in which we now rejoice to be the result of Divine grace and power, this meeting recognises, and invites others to recognise, the vast importance of fervent, importunate, believing prayer for the yet larger outpouring of the Holy Spirit in connection with the preaching of the Gospel throughout the length and breadth of Ireland.

A vote of thanks to the chairman was cordially adopted on the motion of Mr. SINCLAIR, seconded by Mr. JAS. SCRUTTON.

The CHAIRMAN, in acknowledging the vote, said Ireland had need of all that had been asked for that night. Many of the agents were making great sacrifices, and he felt the society ought to be better supported than it was.

The meeting was closed with the doxology and the benediction pronounced by the Rev. R. Balgarnie.

Mr. Fuller Maitland, Liberal, and Mr. Howell Gwyn, Conservative, were on Saturday nominated as candidates for the representation of the county of Brecon, where there is a vacancy through the elevation of Mr. Godfrey Morgan to the peerage. The polling will take place on Thursday next.

As there is no expectation of the early issue of a new writ for Norwich, Dr. Kenealy, M.P., and his son, Mr. Ahmed Kenealy, have left that city.

The sentence of death passed upon Mary Elizabeth Coward at the last session of the Central Criminal Court for drowning her child has been reprieved during Her Majesty's pleasure.

Literature.

DR. GUTHRIE.*

If Dr. Guthrie's sons have here and there shown some lack of art and sense of proportion in this second volume, they have been wise in allowing their venerated father, as far as possible, to tell his story himself. They have drawn on letters, diaries, and documents, wherever these were available, and have made a most readable volume. Readable it could hardly fail to be in the circumstances; for Dr. Guthrie was by no means a man of the closet, but a man of action, full of high impulses, and controlling them by rare sagacity and good sense. The mixture is not so common as is sometimes supposed, but in him we have a really admirable specimen. He could do very brave things, and he could make good use of them oratorically afterwards, throwing in the aptest stories, which only added to the importance of his own efforts. A touch of egotism is thus occasionally to be detected here; but when we reflect that Dr. Guthrie, in all probability, could not have done the work he did, had he been destitute of it, we are led to look on it with liking rather than otherwise. It may surprise some to know that, along with these remarkable practical gifts, Dr. Guthrie was in one respect a laborious student. One of the most eloquent and effective preachers, he never trusted himself in the pulpit without the most careful preparation of every word. His sermon was carefully written out, then committed to memory, and a skeleton-abstract made, which was all that he carried with him to the pulpit. As a platform speaker he was a master of humour, like Yorick, "setting the audience on a roar," and often gaining his point by a funny anecdote or a story, when logic the closest would have missed it; yet his deep earnestness and his reverence for God's service so constrained him, that in the pulpit he never condescended to excite the risible, as Rowland Hill and others have done. He knew the power of a vivid picture so well, that he was quite justified on one occasion in backing up a criticism he had made on a picture by telling the artist, "I am a painter too"; and he was so skilful in his use of anecdote, that he was not so far out when he anticipated an actual publisher's venture, by saying after the Disruption, that instead of sermons he would publish stories! The secret of his great success as a preacher was his keen sympathy, which enabled him in his study to summon his audience around him; so that he "was never less alone than when alone." Hence the power he wielded as a preacher—another proof, if that were needed, that genius, for its fullest realisation, must yoke itself with industry.

The volume opens with an account of the stir of preparation for the Disruption of 1843. "The Ten Years' Conflict" had deepened into a serious phase by 1840. The Veto Act, by which the Church sought to protect itself from patrons by an exercise of power in rejecting unpopular presentees, had led to decisive conflicts between the General Assembly and the Civil Courts. Auchterarder, Oulsaunmond, Strathbogie, are names which at once suggest themselves. Dr. Guthrie, though no leader in Church courts, and little inclined to follow the tortuosities of legal hair-splitting, distinctly saw from the first how the claim of the Civil Courts would inevitably lead to an Erastian Church, and was from the first ready to fight for the church's freedom. The Strathbogie case brought him decisively into action. The Commission of the General Assembly had suspended seven of the ministers of the Presbytery for choosing to obey the Court of Session rather than the Assembly in respect of receiving an improper presentee. These suspended ministers went to the Court of Session and asked an interdict against the Assembly, and when the Assembly sent down ministers to fill their places, an "extended interdict" was asked and obtained to prohibit such delegates from preaching or dispensing ordinances in the district, even on the high road or the open moor. Dr. Guthrie was one of the delegates; and here is the account he gives of his experience in Strathbogie:—

"In going to preach at Strathbogie, I was met by an interdict from the Court of Session, an interdict to which, as regards civil matters, I gave implicit obedience. On the Lord's Day, when I was preparing for Divine Service, in came a servant of the law and handed me an interdict. I told him he had done his duty and I would do mine. The interdict forbade me, under penalty of the Calton-Hill Gaol, to preach the Gospel in the parish churches of Strathbogie. I said, the parish churches are stone and lime, and belong to the

* *Autobiography of Thomas Guthrie, D.D., and Memoir.* By his sons, the Rev. Dr. K. Guthrie and Charles J. Guthrie, M.A. In two vols. Volume II. (Daldy, Isbister and Co.)

State; I will not intrude there. It forbade me to preach the Gospel in the school-houses. I said the school-houses are stone and lime, and belong to the State; I will not intrude there. It forbade me to preach in the churchyard, and I said, the dust of the dead is the State's, and I will not intrude there. But when these Lords of Session forbade me to preach my Master's blessed Gospel, and offer salvation to sinners anywhere in that district under the arch of heaven, I put the interdict under my feet and I preached the Gospel."

That Dr. Guthrie's preaching on this occasion was powerful and stirring, we can well believe; but we are not left to our own imagination, for his sons have taken care to supplement their own description by the testimonies of eye and ear witnesses. This is one:—

"At the close of the services, I remember, writes the Rev. Hugh A. Stewart, of the Free Church, Penicuik, son of Major Stewart, Dr. Guthrie detailed some of the circumstances which had led to the suspension of the majority of the Presbytery of Strathbogie. He spoke with great fervour, and the feelings of the people were wrought to such a pitch that I believe he could have persuaded them to do almost anything, even to march up the valley and pull down the old parish church and manse. Holding up the interdict he had received from the sheriff officer, his voice (somewhat peculiar to the Banffshire folks) thundered out the words, 'Sooner would I rot in the darkest dungeon of all broad Scotland, than I would have been Mr. Cruickshank to have gone to the Court of Session and demanded such a document as that against a brother minister!' So saying he flung it on the table before him."

The Veto Act was declared to be illegal, and the great crisis precipitated—helped on, perhaps, by the journeys Dr. Guthrie had made in company with others, to arouse the country on the subject. He was even sent to Ireland to stir up the Church there. "If I might not have the 'brogue,' I might have the 'blarney' for the boys," is his own account of the reason why he was chosen for the mission. Such a ferment few nations have passed through for a merely ecclesiastical matter. Dr. Chalmers himself hardly calculated on the force of popular conviction that lay behind the Free Church parties, nor on the obstinacy of statesmen with which they would have to contend. We are told here that—

"Chalmers held to a hope that four or five hundred churches would be built for the *outed* ministers, and that they would hardly be begun when, to preserve themselves from ruin, their opponents would give way and receive them back again; and that, in this way, both his objects would be accomplished of Church extension and Church independence and reform."

An amiable dream, but a sad delusion. Very spirited is the account we have here of the Disruption—the 470 ministers leaving the Assembly Hall and marching to the new place of meeting at Cannon Mills. Then follows an account of Dr. Guthrie's visit to England to expound the principles of the Free Church, and some chapters detailing his tours on behalf of the Manse Fund, the result of which, before 1846, was the sum of one hundred and sixteen thousand three hundred and seventy pounds for the purpose of building houses for the Disruption Ministers. Into this work Dr. Guthrie threw all his energy, and to the deprivations which he was then content to endure, there can no doubt be traced the disease which was ere very long to lay him aside from preaching.

No sooner did he see the Manse Fund set on a sound footing, than he began his agitation for the Ragged Schools—with which his name has been so identified. For years his mind had run in that direction, but ecclesiastical strife had kept him from venturing on it. Now he was free, and set himself resolutely to the work. Disappointed in carrying his own session with him, so as to have got possession of a room under the church, he published a short "Plea," and this soon brought him the help he needed. "I was astonished at the result of my first plea for Ragged Schools. It fell like a spark among combustibles; it was like a shot fired from the Castle, and it brought me more volunteers than the boat could well carry." Subscriptions to the extent of 700*l.* were in a few weeks in Dr. Guthrie's hands; an interim committee was formed, and a room hired on the Castle Hill. All seemed in trim for successful work, when the Catholics raised a hue and cry that the children of Catholics should receive religious instruction from Catholics; and Dr. Guthrie, at a public meeting, made what is perhaps his most memorable speech in rebutting their claims:—

"What difference is it to me, he said, whether I save a poor child from the wreck of society or from the wreck of the sea? Let me put a case. A ship has stranded on the stormy shore. I strip and plunge headlong into the billows, buffet them with this strong arm till I reach the wreck. From the rigging where he hangs, I seize and save a boy. I bear him to the shore and through the crowd, who watched my rising and falling head, and blessed me with their prayers. I take him home. What happens now? Forth steps a Roman Catholic priest, and, forsooth, because yon ship contained its Irish emigrants, claims the child, the prey of my humanity, the half-drowned boy that clings to his preserver's side; he would spoil me of my orphan, and rear him up in what I deem dangerous error. I

have two answers to this demand. My first is, I saved the boy; the hand that plucked him from the wreck is the hand which shall lead him in the way to heaven. My second is, to point him to the wreck and roaring sea; I bid him strip and plunge like me, and save those that still perish there."

Through all the difficulties that attended the first settling of the ragged schools—and through all the perversities of the State, which now granted a small allowance, and now withdrew it again without reason—Dr. Guthrie abode firm, certain that such a work must be blessed. He went to London and made appeals to the Government; he journeyed from town to town and stirred up benevolent hearts, rejoicing to see schools after his own model springing up here and there; he gave evidence before committees, strenuously contending for local effort and Government aid. "It is monstrous," wrote Dr. Norman Macleod at the crisis, "that 'Government,' who would not give a sixpence 'to save a man's leg, would quite willingly 'give twenty pounds for a wooden one, after 'the leg was taken off.' These matters are somewhat better understood by statesmen now, and the claims of ragged, industrial, and reformatory schools, more heartily recognised; but for this result we owe much to the efforts of men like Dr. Guthrie. Duchesses and domestic servants, peers and ploughmen wrought shoulder to shoulder for this good cause, under the stimulating influence of his 'Plea for 'Ragged Schools'; and if we may judge from letters at pp. 158-9, the help of the poorer ones was the most gratefully received by him."

By 1848 symptoms of ill-health had proclaimed themselves, and a lengthened period of rest was tried; returning from which Dr. Guthrie resumed his work, both congregational and social, with energy and hopefulness. His popularity was increased by the publication of "The Gospel in Ezekiel" in 1855, which was followed at intervals by others which maintained his reputation. He was unceasing in his efforts to improve the condition of the poor, and to elevate the working-classes. He espoused the cause of Total Abstinence, and went to various fairs with his Ragged School Band to try and lead the peasants to temperance also. He sought to encourage innocent amusements for the people, and when called to account on this head, he wrote thus in the course of a most striking reply:—

"You ask me whether I think that amusements require stimulus. I reply I don't think that they require stimulus, but I do think that they require direction. . . . The love of excitement is so engrained in our nature that it may be regarded as an appetite. Like our other appetites, it is not sinful unless indulged unlawfully or to excess. It is the duty of patriotic and Christian men to restrain these within due limits, and direct them into innocent channels. Indeed, it would appear that God has implanted such a feeling in all His creatures for the purpose, no doubt, of ministering to their happiness. Did you ever see a kitten chasing its own tail? Were you ever amused with that? Those who are shut up for life in large towns, and never see horses but in the yoke, nor any of feathered tribes but a sooty, begrimed and melancholy sparrow, may be ignorant of the habits and happiness of the lower animals; but who, accustomed to the country, has not seen the crows on a summer evening wheeling, chasing, and darting at each other in the blue sky overhead, and the trout amusing themselves, much after the same fashion, in some glassy pool? To frown on the love of excitement and amusement as if it were a sin, appears to me a reflection on Providence."

Although he had again been visited with touches of his old complaint, he managed, with the aid of a colleague, the Rev. Dr. Hanna, to persevere in the work of his charge till 1864, when he was compelled to resign.

"For years before his last illness he had little ability for any kind of muscular exertion. The ascent of a flight of stairs tried him, and a walk of even two miles left him quite exhausted. A friend who had not seen him for some time, meeting him one day in the street, remarked how robust he looked. 'Ah! my good sir,' replied Dr. Guthrie, 'I may say of myself what James Hamilton of London once said of a certain person. I should tell you, I had said to Dr. Hamilton, 'What can be the secret of ———'s reputation? It has lasted now a number of years. Surely there must be something great about the man after all.' 'Well,' said Hamilton, in his quiet, quaint way, 'no doubt; he is a great imposition!' Now, my good friend, I am just like ———. So far as my looks go I am a great imposition!'"

Yet it is very remarkable that a man who had fought as Guthrie did against the taint of Erastianism in a State-Church, and had found it practically impossible to return to the Establishment, as well as had done his part to prove how triumphantly voluntarism could justify itself, never did clear himself from the rags of the Establishment principle. He was generous minded—he was too sympathetic to be else—and was always ready to fraternise with all the evangelical denominations; coming forth as a strong champion of the union of the Free with the United Presbyterian Church. We are told that his views did undergo a change as to the duty of the State to bestow, and the Church to receive, endowments; but his objection to declare himself an "out-and-out voluntary,"

becomes thereby only the more unaccountable. He did a great work in his day; it would have been yet more memorable had he cast aside an old tradition and become wholly "Free" in theory as in action.

"SONGS OF TWO WORLDS."

The high hopes we had been led to entertain of this writer from a careful study of his former volumes are here realised. And this is saying much. We have the same simplicity of style, the graceful ease of phrase, the subtle thought kept in due check by reference to rhythmical effects. But over and above these qualities, we have now a depth of tone and colouring—a greater power of passing freely from ordinary lyrical moods into atmospheres of doubt, hopelessness, despair, and of returning on immediate and every-day interests by the aid of realistic pictures, which, except in the hands of a true poet, are apt to become burdensome. The dramatic range of the "New Writer" has widened without sacrifice of the calm spontaneity and restrained lyrical fervour which were so conspicuous in his first series. He looks faithfully around him as well as upward, and seeks to draw his inspiration from the common, as well as from the remote. At one page he is celebrating the doubts bred of science and the Pantheism that most often flows from them, with the escape and triumph that alone remain possible to us, and on the next the poor little "Arabs," enlisted in the sale of the cheap newspapers, have due celebration; the poet putting their case before us with the full conviction that in doing so he touches a theme that lies close to the well-being of society and of the world. For him they are typical, and stand related to much that the common eye fails to perceive. His business is to stir the sentiment of relation where it cannot be demonstrated, and thus to justify the position he has claimed for them. By his emotion their situation is made to intersect with the whole mystery of life, and that more successfully than was even the case with that wonderful piece in the last volume—"The Organ Boy"—one of the most powerful and finished poems of the kind we have read for long. But precisely because in the "Organ Boy" there were already certain elements of poetic association, less genius was demanded than for the task of idealising the newspaper Arabs, as yet merely prosaic and commonplace. And with sustained and calm skill—with true emotional bent he has done it. Listen to a verse or two:—

"Bright boys vociferous,
Girl children clamorous,
Shrill trebles echoing
Down the long street.
Every day come they there,
Afternoon foul or fair,
Shouting and volleying,
Through winter winds and cold,
Through summer eves of gold,
Running and clamouring.
Never a day but brings
Ragged and thinly clad,
Waking the city air,
Battling with poverty,
Hunger and wretchedness.
Brave little souls forlorn,
Gaining hard bread.
'Terrible accident;
Frightful explosion, Sir;
News from Australia;
News from America;
Only one halfpenny,
Special edition, Sir,
Echo, Sir, Echo.'

Thus they shout breathlessly
Dashing and hurrying,
Threading the carriages,
Under the rapid feet;
Fighting the passer-by
Down the long street;
On till they chance to meet
Some vague philosopher.

And straightway the hurry,
And bustle and noise
Fade away in his thought
Before tranquil joys.
Here are problems indeed,
Not to solve, it is true,
But on every side filling
The fanciful view,
Which ere he has grasped them
Are vanished and gone;
But leave him in solitude
Never alone:
Thoughts of Fate, and of life,
And the end of it all,
Of the struggle and strife
Where few rise, many fall;
Thoughts of country and empire,
Of Future and Past,
And the centuries gliding
So slow, yet so fast.
Old fancies yet strange,
Thoughts sad and yet sweet,
Of lives come to harvest,
And lives incomplete;
Of the slow-footed march
Of the infinite plan,

Songs of Two Worlds. Third Series. By a NEW WRITER. (Henry S. King and Co.)

Bringing slowly yet surely
The glory of man;
Of our failure and losses,
Our victory and gain;
Of our treasure and hope,
And our present of pain.
And higher than all
That these young voices reach,
A glowing conviction
Too precious for speech;
That somewhere down deep
In each natural soul
Sacred verities sleep,
Holy waterfalls roll;
That to young lives untought,
Without friend, without home,
Some gleams of a light
That is heavenlier come;
That to toil which is honest,
A voice calls them still,
Which is more than the tempter's
And stronger than ill."

And then comes the powerful appeal to England for them, ending with:—

"What is't thou dost owe
To these young lives of thine,
What else but to foster
This dim spark divine."

And so he leads us to a deep and true social philosophy, and sets our emotions astir in harmonious accord.

The poem entitled "Evensong" is perhaps the next most remarkable. It is set on a higher key, and traverses a lofty range of thought and sentiment. It deals with the intellectual difficulties of the day—the confusions wrought of science and enquiry, as we have already said. It is quite impossible to give any idea of the stateliness and reach of this poem by extract. In it the passionate perplexity of modern minds is set to music, not all mournful, but worked into a sweet cadence of faith at the last. Here is the conclusion:—

"O Faith! thou art higher than all. Then I turned from the glories above,
And from every casement new lit there shone a soft radiance of love.
Young mothers were teaching their children to fold their hands in prayer;
Strong fathers were resting from toil, 'mid the hush of the Sabbath air.
Peasant lovers strolled thro' the lanes, shy, and diffident, each with each,
Yet knit by some subtle union too fine for their halting speech.
Humble lives, to low thought, and low; but linked to the thinker's eye,
By a bond that is stronger than death, with the lights of the furthest sky.
Here as there, the great drama of life rolled on, and a jubilant voice
Thrilled through me ineffable, vast, and bade me exult and rejoice.
Exult and rejoice, oh, soul! sang my being to a mystical hymn
As I passed by the cool, bright woods, as I threaded my pinewoods dim;
Rejoice and be sure! as I passed to my fair home under the hill,
Wrapt round with a happy content—and the world and my soul were still."

We despair of doing justice to this choice volume by extract. Every page would afford remark, and tempt to analysis and characterisation. "An Ode to Free Rome" abounds in bits of fine picture, and has a high motive, delicately wrought out; "Souls in Prison" has a weird force and thrill of thought; "Anchored" is full of mystic suggestion; "Frederic" has a rare pathos under its realistic simplicity, and is a biography too. We cannot do what we would; for that a review article, instead of our short space, would not suffice to exhaust what this little work has suggested. In spite of the last sentence of his preface, in which he bids his "many unknown friends a cordial, though, perhaps not a final, farewell," we trust the "New Writer" may not be very long before he brings us a new gift. There is small risk of his becoming a too "voluminous" writer.

THE CONTEMPORARY AND FORT-NIGHTLY REVIEWS.

The most noteworthy articles in the *Contemporary Review* for May are those of Professor Lightfoot and Dr. Carpenter. The former, continuing his criticisms of "Supernatural Religion," deals with the insufficient grounds on which the author of the latter work rejects the Epistle of Polycarp. Apart altogether from the immediate controversial aim, Dr. Lightfoot secures our interest by his very lucid account of all that is known about the venerable Bishop of Smyrna. In addition, his rejoinders to the replies made by his anonymous opponent to former criticisms are exceedingly formidable. For the facts we must refer readers to the article itself. Here we can only say that they seem to us entirely to justify the following very pointed language:—

"The author is annoyed that I spoke disparagingly of his scholarship; and in reply he says that the criticism in which I have indulged 'scarcely rises above the correction of an exercise or the conjugation of a verb.' I cannot help thinking this language unfortunate

from his own point of view; but let that pass. . . . Our author evidently thinks that the point was not worth establishing at all. I cannot agree with him. I feel sure that if he had been dealing with some indifferent matter, as for instance, some question of classical literature, he would not have received any more lenient treatment from independent reviewers; and I do not see why the greater importance of the subject should be pleaded as a claim for immunity from critical examination. It does not seem to me to be a light matter that an author, assuming as the author of 'Supernatural Religion' does, a tone of lofty superiority over those whom he criticises, should betray an ignorance of the very grammar of criticism. But in the present case there was an additional reason why attention should be called to these defects. It was necessary to correct a wholly false estimate of the author's scholarship with which reviewers had familiarised the public, and to divest the work of a prestige to which it was not entitled."

Singularly enough, Mr. Matthew Arnold in his comments on "Objections to Literature and Dogma," is this month concerned with much the same subject as Dr. Lightfoot, that is, the trivialities which pass by the name of "the higher criticism" in Germany. Mr. Arnold's argument also, like Dr. Lightfoot's, is specially concerned with the bearing of such criticism on the fourth Gospel. Still more singularly, the writer of "Literature and Dogma" very much agrees with the great apologist in insisting on the apostolic origin of that Gospel. True, he does not think that St. John wrote it with his own hand. But that is a minor matter. The great point is that we have substantially the testimony of St. John to the ministry of Christ. Now let readers contrast Mr. Arnold's theological position with Dr. Lightfoot's; and they will feel that after all these controversies about books do not go to the heart of the matter. Men may agree upon such points and yet find themselves wide as the poles asunder on the real significance of Christianity. Is not the converse true as well? May not men hopelessly differ as to the origin and authorship of sacred books, and still be heartily at one to the essential life of religion? A paper by Dr. Carpenter, "On the Doctrine of Human Automatism," is an exceedingly able exposure of the fallacies of materialism. In conclusion, he suggests a highly ingenious theory of the mechanism of the will. Basing his hypothesis on the admitted fact of the power of attention to determine the flow of blood to a particular part of the body, he supposes that the "ego," by attending to one or another set of motives, regulates unconsciously the supply of blood to portions of the brain and so governs the actions.

The *Fortnightly Review* is not quite up to its usual high level of intellectual interest. Mr. Swinburne's name attached to a paper on "The 'Three Stages of Shakespeare,'" awakens expectations that are certainly not realised. Mr. Swinburne may be right in his contemptuous rejection of some theories lately advanced. It may be perfectly true that "to note down the number of special words, and cast up the sum of superfluous syllables used once or twice or twenty times in 'the structure of a single poem,' will be of just as much and as little use as 'a tabulated statement 'or summary of the precise number of blue, green, 'red, or white draperies to be found in a precise 'number of paintings by the same hand.' But we do not see how counting up the number of rhymes in a play, as Mr. Swinburne proposes to do, will help us much more. The editor continues his interesting essay on "Diderot." There is a reasonable and common-sense paper on the "Employment of Mothers in Factories." The writer admits that women may need protection, but denies that a case has been made out for any actually proposed measures.

BRIEF NOTICES.

Elijah the Tishbite. From the German of Dr. F. W. KRUMMACHER. Revised by the Rev. R. F. WALKER, M.A. (Religious Tract Society.) It is a quarter of a century since we first read "Elijah the Tishbite," and no length of time is likely to remove the impression which that reading made upon us. It was the impression of a not merely eloquent preacher, but of a preacher who spoke as from soul to soul. We are glad to see this reprint of our old favourite, but why it should be "revised," we can scarcely say. Mr. Walker puts the reason of the revision very moderately, but as a matter of fact, we recollect nothing that needed to be left out, still less anything demanding an alteration in the context. However, the work in its substantial integrity is to be welcomed, and we are glad to see this new issue of it.

The Lost Continent; or Slavery and the Slave-Trade in Africa. 1875. By JOSEPH COOPER. (Longmans.) We should characterise this work as one of earnest and faithful purpose rather than

of literary skill. Mr. Cooper has brought together in these pages a terrible assignment against the slave-trade—direct, forcible, and painfully illustrated. But, the title is a mere catch title, although it might not have been intended to be so. Africa has never been a "lost continent," and about half or more of the contents of this work has reference to Asia, Cuba, Fiji, Queensland, and so on. But this wide sweep over the slave-trade system, increases the value of this book and enhances the obligation we are under to the author. He has done a very necessary work, with the most humane purpose, the result of which should be the quickening of every English energy for the suppression of the slave-trade. As the author says in his preface, an extensive amount of popular feeling has recently been aroused upon this question, and if public interest could be brought to bear in the right direction, slavery and the slave trade in Africa might be speedily abolished. He shows how practicable this is, and his facts are terrifying: his voice is the voice of a prophet crying in the wilderness; but humanity is greater than any section of humanity, just as the whole is greater than the part, and the cause for which he pleads is sure to conquer.

Russian Romances. By A. S. PUSHKIN. Translated by Mrs. J. BURBAN TELFER (née MOURAVIEFF). (H. S. King.)—These are charming tales, with a freshness of incident and character that will render them acceptable to the most jaded story-reader. The best is the "Captain's Daughter," a semi-historical romance, in which the strange Cossack adventurer, Pougatcheff, a sort of Russian Perkin Warbeck, is introduced with fine and well-sketches portraiture. There are other tales, some of them, we were going to say, of singular singularity, but these are really the best words in which to describe them. An English romance writer could not imagine them; they belong altogether to another sort and another race. Mr. Pushkin has a vivid imagination and a graphic style, both of which characteristics Mrs. Telfer has preserved in this translation.

The Pilgrim's Progress, &c. By JOHN BUNYAN. With a Memoir of the Author. (Religious Tract Society.) This is an extremely handsome, and yet cheap, edition, in large type, of the immortal dream, with many illustrations, and, as is stated in the preface, a "Memoir." But in a memoir published in the year 1875, the old and exploded statement that Bunyan was imprisoned in the prison which spanned the old bridge over the river Ouse, should not be permitted to appear. It is certain that he was not imprisoned there. However, this is a small oversight in an edition of this work which will be peculiarly welcome to those who, although with failing sight, are looking forward to soon crossing that river which Christian so well crossed, and to which all who follow His example may come with like triumph.

Account of the Union Meeting for the Promotion of Scriptural Holiness, held at Oxford, 1874. (S. W. Partridge and Co.) This is an original report of the remarkable meetings held in Oxford in August and September of last year for the revival of religion. We are glad to see such a report, for these meetings have had a wide influence and belong to the wave of the present revival movement. Some of the addresses are singularly powerful. The work is neatly printed.

Sermons Preached in Rugby School Chapel. By HENRY HAYMAN, D.D. (Henry S. King and Co.) It not unoften happens to us all to meet men of whom we have heard not very agreeable accounts and to find in them riches of the nature of which no one had informed us. Something of this pleasure—and it is a great pleasure—came over us in reading this volume of "Dr. Hayman's Sermons." On the whole, what we had heard and read of the late ex-Master of Rugby School had not prepared us for a work of this kind. Now, the kind is good, the purpose high, the execution for the most part admirable. There are thirty-three sermons in this volume, averaging about seven pages each. They bear to some extent upon outward action, but more upon inner Christian life, Dr. Hayman making especially prominent the reality of the indwelling of the Holy Spirit. Large results of Christian experience are to be found here, brought together and exhibited in an unostentatious manner for the benefit of schoolboys. The book is a healthy and a useful one.

After the Holidays; or Wynnie's Work. By Miss ELLIS. (London: Sunday School Union.) A tone of pure and lofty spirituality pervades this book; which is, however, ethically in advance of children of the age for whom it is intended. We altogether doubt the existence of piety of this type in children

so young, and we should regard it with grave concern if we saw it. There is, however, considerable promise in the book; if this is an early venture of Miss Ellis's we should anticipate for her a future of success and usefulness as an author. She will have to be careful of her grammar; no colloquialism can excuse the frequent and gross blunders we have noticed here.

Fireside Homilies. By the late HENRY ALFORD, D.D., Dean of Canterbury. Edited by his widow. (London: Daldy, Isbister and Co.) This is a singularly beautiful book; beautiful both in its conception and in practical treatment. We learn from the preface that Dean Alford, when, in his later years, his children had left him, some by marriage and some by death, called them in fancy round him again, and wrote such "Homilies" as might have been spoken to those "Dream-Children" on Sunday evenings after the services in Canterbury Cathedral were concluded. The "Homilies" as we have them could scarcely have been spoken even by the tenderest father; the reserve of affection would have hindered the putting into words of all the wealth of feeling they exhibit. They are really monologues, meditations; parents who read them—not aloud to their children, but by their solitary fireside—will find the revelation of deep, full fatherhood in them very touching. Dean Alford's method has also influenced his treatment of the sacred narratives on which he has written; side-lights of fancy and of sentiment are thrown on Christ's life which so conscientious an expositor would probably have felt inapplicable in the pulpit or the commentary, but which are often very valuable; subtle aids to understanding and feeling the Gospels. Dean Alford speaks of these papers as "rather exercises of the fancy about divine things, than regular treatments of divine things themselves." Three of them are talks about various pictures of the Holy Family; and all the papers illustrate and carry home the lessons of the Gospel history, exactly as art does. The play of fancy and sentiment is, however, uniformly such as would only be possible to a rigorous and careful student of the New Testament; these illustrate the work of the expositor, never take the place of it. And the conspicuous features of Alford's character reappear here, fearless candour, broad Catholicity, and profound spiritual wisdom. Here is an admirable paragraph, of much wider application than the immediate one the dean is making. "Notice, then, dear ones, that the 'Holy Child has no existence now. You can't pray to the Christ Jesus, because there is no such person. It was simply a former state of Him, 'who now reigns, perfect man, in His Father's glory. He himself is for us what He is now, not what He was once. If you or I pray to Jesus, we can only pray to Him at the right hand of God, exalted to be a Prince and a Saviour. To pray to Him as a child, to pray to Him as on the cross, is to pray to a mere thought, a mere fiction. Such states of His are, you see, not objects of adoration for us; but they are most blessed objects of remembrance and of contemplation." No better memorial of Dean Alford could be obtained than this book; we should like to see a superior edition of it for family and friendly gifts.

Epitome of News.

Her Majesty the Queen and Princess Beatrice, accompanied by the Princesses Victoria and Ella of Hesse, arrived at Balmoral Castle on Saturday afternoon.

The Select Committee on Foreign Loans has adjourned *sine die*, but they will sit again after the Whitsuntide holidays.

Mr. Forster on Saturday unveiled the Lister statue in Manningham Park, Bradford, which was formerly Mr. Lister's home. He remarked that it might be unusual to erect a statue to a man during his lifetime, but it was a very good example to set, it being, in his opinion, vastly better to show honour for a man while he lived than after he was dead.

The Duke of Edinburgh had a cordial reception at Leeds on Thursday. The day was observed as a general holiday, the principal streets were gaily decorated, and the crowds who lined the thoroughfares are stated to have given his royal highness "an enthusiastic Yorkshire greeting." After opening the exhibition the duke went on to Woodhouse Moor, where nearly 35,000 Sunday-school children and their teachers were ranged on platforms, and as the procession passed the children sang the National Anthem and the "Old Hundredth." It was estimated that considerably over 100,000 people gathered at this spot alone, neglecting all other parts of the day's spectacle.

Mr. J. J. Mechi reports favourably on the harvest prospects. Writing from Tiptree Hall on Saturday, he says:—"The well-planted wheats of autumn, checked in their luxuriance by a long severe, but dry winter, are now luxuriating in a three weeks' release from the icy grasp, with most

suitable moisture and heat, so that, on all well-framed wheat lands, especially the stiff sorts, there is the prospect of a full crop, and probably, not much, if at all, behind the usual harvest time. If we escape late May and June frosts, fruit and all other crops will probably give satisfactory results. On this farm there never was a better prospect, especially on sixty-two acres of steam-ploughed wheat, sown with one bushel per acre. Steam cultivation is making its way rapidly in Essex. It is fortunate for the general welfare that only one half the United Kingdom is in permanent pasture, for, judging by information which I have received from grass land districts, the want of cattle food has been most severely felt."

On Whit-Monday the fine weather attracted large numbers of people to every place of popular resort and amusement in and around London. Upwards of 94,000 persons visited the Alexandra Palace at Muswell Hill, and so great was the pressure upon the carrying powers of the Great Northern Railway Company that it took as long to reach the Palace by that line as it usually takes to travel eighty or a hundred miles. In the evening after nine o'clock the difficulty of getting home was materially increased by a block on the line, caused by an engine coming into collision with a coal-train in the Copenhagen Tunnel (the second tunnel from King's-cross). All passengers to King's-cross and the City had to alight at Holloway and get home the best way they could. There were more than 40,000 people at the Crystal Palace; 34,398 at the Zoological Gardens in the Regent's Park; 4,000 at the Tower; and 5,196 at the Fine Arts Exhibition at South Kensington, where the 6d. charge for admission included the right of entry into the Horticultural Gardens. Many crowded excursion trains for the seaside and elsewhere left the various railway stations early in the morning, and nearly 14,000 persons visited the Brighton Aquarium during the day. The number of persons who travelled shorter distances into the country and the suburbs by road, rail, and steamboat, was immense.

Mr. Samuel Morley presided on Thursday at the Cannon-street Hotel at a meeting of Congregationalists convened by sixty-seven ministers of that body, to promote the repeal of the Contagious Diseases Acts. Mr. Morley said that was the first time he had taken part in the movement. On every occasion when he had an opportunity he had voted against the continuance of these Acts, and had never felt a doubt as to the importance of getting them taken off the statute-book, but he had not seen his way to that active service in the cause which he now felt bound to give to it. Among the other speakers were Sir Harcourt Johnstone and Mr. Stansfeld. The latter right hon. gentleman said that much of the support which these laws received arose from the idea, which was absolutely false, that they were beneficial morally and physically. He denied that statistics were in their favour. Resolutions were passed in favour of Sir Harcourt Johnstone's bill for the repeal of the Acts, and requesting the committee of the Congregational Union to convene a meeting of the Union to consider the subject.

A special delegate meeting of the London Trade Societies was held last Thursday at the Sussex Hall, Bouverie-street, to consider what action should be taken in reference to the recent conviction of five cabinetmakers for picketing the workshops of their employers, Messrs. Jackson and Graham. Nearly every trade society in London is stated to have been represented at the meeting. Resolutions were adopted expressing sympathy with the men in their "unjust punishment by class-made laws," condemning the Criminal Law Amendment Act as "unnecessary, impolitic, invidious, and unjust," and demanding its immediate repeal; and also deprecating the application of the Law of Conspiracy to labour disputes, as "tending to embitter the feelings of those who, unfortunately, engage in contests arising from the pursuit of honest labour." A deputation was appointed to meet the men on the day of their release from prison, and to make arrangements for a public demonstration.

Miscellaneous.

VERDI'S REQUIEM.—A large number of musicians, professional and amateur, assembled at the Albert Hall last Wednesday evening, at the invitation of Messrs. Novello and Co., to hear a full rehearsal of the Requiem, composed by Verdi in memory of his compatriot Manzoni. There was a band of 150 of the best performers, led by Mr. Sainton. The chorus consisted of the Royal Albert Choral Society, with some additional assistants, and Dr. Stainer was organist. The principal vocalists were Messdames Stolz and Waldmann, and Signori Masini and Medini, who have been associated with the work since its first production, and the rehearsal was directed by the *maestro* himself, as would be the performances of the work to be given last Saturday and this (Wednesday) evening. It speaks much for the enterprise of Messrs. Novello and Co., that they have afforded the British public these opportunities of hearing this great work presented with resources which must render its performance as nearly perfect as possible. It is not our purpose to attempt a description of the work further than to say that the composer has made the most effectual use of all the appliances of solo voices, chorus, and orchestra, and that in this respect it may be classed with that most florid sacred work, the "Stabat Mater" of Rossini. There runs through-

out the work an intensity of expression rarely met with. The "Dies Iræ," for instance, of Mozart is terrible enough, but in that of Verdi the effects are absolutely appalling. The principal vocalists amply sustained the reputation they have earned in connection with the continental performances of the work, especially Madame Waldmann, who possesses a contralto voice of rare compass and power. They were loudly cheered on entering the orchestra, as was the composer himself, and the applause was several times renewed during the rehearsal. The execution of the highly difficult chorus music reflects the greatest credit on Mr. Barnby, by whom the choir had been trained.

SACRED HARMONIC SOCIETY.—The first of two extra performances was given on Friday evening at Exeter Hall, and we need hardly say that there was an overflowing audience to listen to Mendelssohn's *St. Paul*, which now ranks second only to *Elijah*. Space will not admit of any extended reference to this most satisfactory performance under Sir Michael Costa's veteran management. The well-nigh perfect discipline of the huge choral host, and the ease, mastery, and vigour with which the most difficult of the composer's combinations were rendered, made a strong impression. The chorus were well sustained by the solo singers. Miss Edith Wynne, the principal soprano, was at her best, and sang with sweetness and genuine pathos. She was well supported by Madame Patey, whose "The Lord is mindful of his own," was unanimously encored. The trying recitatives assigned to the bass were admirably delivered by Mr. Santley, and Mr. Lloyd was an effective tenor. The hearty plaudits of the vast assembly were a tribute alike to the growing popularity of this oratorio, and the perfection with which it was interpreted. The second and last extra performance will take place on Friday evening, when the ever popular *Israel in Egypt* will be produced.

AS IT IS

In 'THE TIMES' of Jan. 7th, Dr. HASSALL writes:—"I have made a further analysis of tea; of 18 samples, all were found to be adulterated. They were all artificially coloured with Prussian blue, turmeric, & a mineral powder. The substances used in facing tea serve no useful purpose, but render practicable other more serious adulterations."

3,248 AGENTS—Chemists, Confectioners, &c. in every town sell HORNIMAN'S PACKET TEA.

AS IT OUGHT TO BE

'At the Docks, where Horniman's Teas are in bond, I took samples from original chests, which I analysed & found perfectly PURE, and free from the usual artificial facing: the quality being equally satisfactory.' Feb. 19, 1874.

A. H. HASSALL, M.D.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

BIRTH.

WRIGHT.—May 15, at Museum-square, Leicester, the wife of the Rev. J. Morley Wright, of a daughter.

DEATH.

LANKESTER.—May 6, at Stricklands, Stowmarket, Joseph Antrim Lankester, aged 70. Interred at Stowmarket Cemetery, May 11. Friends will kindly accept this intimation.

FUNERAL REFORM.

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GRATIS.

SECOND SESSION OF THE CONGREGATIONAL UNION.

(From our own Correspondent.)

If this year's test be a fair one, the Memorial Hall will be large enough for the second day's meeting of the Union, for it was not quite filled on Friday, either on the floor or in the galleries. At the beginning the attendance was small, and the members began to leave rather early also. In fact, the weather was so brilliant all the week that the temptation to be elsewhere than in the heated atmosphere of public meetings must have proved very strong, and especially to country visitors.

The whole of the second session was set apart for a conference on "The work of the Churches in preaching, and otherwise spreading a knowledge of the Gospel." That does not appear to be a very dangerous topic, but I believe that the committee were divided in opinion as to its introduction, the fear being that it would lead to a discussion on the Moody and Sankey movement, which might prove to be an undesirable one. The result proved this fear to be groundless, but then I have the impression that the said movement has so much differed from the expectations formed respecting it in some quarters, that there has been much less disposition to criticise it with severity than obtained before the American Evangelists came to London. In that respect they may be said to have achieved something like a triumph. Careful preparation had been made for the introduction of the subject; five short papers on specific points having been arranged for. The first of these by the Rev. J. P. Allen, of Gloucester, was of a general and introductory character, and was written with freshness and with earnestness. The writer said that places of worship had been greatly multiplied in recent years, and there never was so much attention paid to the aesthetics of worship; but what did that avail if only a fraction of the people were reached? Even much of the evangelistic work was done by the less trained members of the Church. It was possible that the indifference of the people was more apparent than real, and it was clear from what had been done by Messrs. Moody and Sankey, that an impression could be made; yet only the fringe of the population had been touched, and the result was chiefly valuable as an inspiration, and for its suggestiveness.

Discussion was invited at this stage; but a wish for the next paper was expressed. It was by the Rev. W. Braden, and its subject, "The spiritual quickening of the Churches, in its bearing on their influence on evangelistic agencies." He said that it would be, not only disappointing, but demoralising, if the visit of the American evangelists were not followed by increased Christian work. It would also be a blunder to suppose that irregular agencies were to be chiefly relied upon—a statement which met with a quick response. What had been done was, to a great extent, the fruit of previously existing agencies, and Messrs. Moody and Sankey had wisely worked through them. If the movement were allowed to drift away from the Christian Church it would either express itself in a new organisation, or die away. He thought that, not so much new methods were needed as new life in the old ones; though he admitted that they might have clung too much to the old processes. His specific suggestions were, that instead of there being two services for the edification of existing congregations, there should be bright and stirring missionary services in the evening. Popular ministers should also be spared for missionary work, and an order of evangelists was desirable.

The next paper was by the Rev. R. Balgarnie, of Scarborough, on "How the Churches are to reach those who are not in the habit of attending any place of worship?" It was of an eminently practical and experimental character. He urged that each visitor should have charge of half a dozen families—that there should be mission rooms in the midst of the poor, and that they should be used for popular lectures and concerts in the week; that special services in workshops should be held, and outdoor preaching be more frequent. He thought that the masses would be easily reached if the right way were tried—Christ's way and Paul's way. Total abstinence, the feeding of the poor, and the use of spiritual song were also advocated.

At this point the invitation to discussion was re-

newed, and this time it was accepted. The Rev. R. Macbeth was the first speaker, and he thought the appointment of an order of evangelists imperative necessary. The Rev. J. Sinclair's line of thought seemed to diverge from, if it was not antagonistic to, that of those who had preceded him. An improvement in the life of the Church was, he thought, most to be desired; for there were some churches into which it was hardly desirable to bring in outsiders. Not in Ritualism or Rationalism, but in Mammonism and unholiness was the source of danger to be found. They needed a change of spirit, rather than of method, which should show itself to be unselfish and humane. "Only a missionary!" was the description of those mostly employed in evangelistic work; whereas the people needed some intellectual teachers. The speaker excited laughter, and provoked expressions of dissent, by declaring that the press reported the speeches of men with money rather than of men with brains, and, being pulled up by the bell, he had to sit down in the midst of a story—to the great amusement of the audience, many of whom wished it to be finished.

The Rev. Newman Hall gave the meeting the benefit of thirty-five years' experience of efforts to reach the masses, and did it in a very effective, because thoroughly practical manner. He said that it must not be supposed that because so many were outside religious organisations, they were outside religious influences. He advocated open-air preaching, but said that the working classes did not like vulgarity, and liked to be addressed by gentlemen, who would find the work full of interest. He also strongly insisted on the necessity for providing innocent amusement for the masses, asserting that it was no use saying "Don't go," here and there, if they did not also say "Come!" Those who could not preach could read, or sing, and the sanctity of places of worship would not be destroyed by their use in the week for such purposes.

The Rev. H. Tarrant, of Leeds, also an energetic worker among the people, made a similar and yet more interesting speech. He said they must go on to the people's own ground, as well as invite them to come to them. In Leeds 100 employers had been asked to allow mission services of half an hour in length to be held in their factories, and all but three had consented. Yet that half hour, probably, cost the employer 50%. These services had been wonderfully successful. He also told a suggestive story respecting a service held on Leeds racecourse, when it was announced, "No heats will be run after six o'clock because of the mission service!" And another of six sporting men, who were induced to attend a service by somebody taking care of their dogs in the infant-schools—the service being blessed to five out of the six. He thought there was, at the present time, a wonderful spirit of hearing among the people.

Dr. Rees, of Swansea, is a speaker of quite another order; but he, too, made a speech which was very suggestive and very interesting. In Wales, he said, they had reached the masses—quietly adding, except among the Anglicised population of the large towns! They had audiences at services quite as large as Moody and Sankey had secured, and audiences which would hear eight or ten sermons in a day! Itinerant preaching was also an institution in Wales; every church arranging to receive, and entertain, the preachers. They had found low pew-rents work well; as the Welsh working people preferred to have their own seats, and did not like having their religion for nothing. The Rev. Eustace Conder acknowledged the indebtedness of Leeds Nonconformity to the special mission work of the Church of England. In that mission the traditions of the Church had been set aside, the Prayer-book was not mentioned, and the churches were almost converted into Methodist meeting-houses. In their united services nearly ninety congregations had joined. Isolated Church action, he thought, would fail, and the less they were known as Independents or Baptists, and the more as Christians only, the better. They must make evident their unselfishness.

After Mr. Green had spoken as to the importance of Sunday-school and family instruction, the Rev. H. T. Robjohns, of Hull, read the next paper, the topic of which was "How best to follow up impressions made in public services." While fervid it was

practical, and categorical also, in its suggestions. He recommended variety in the choice of methods, and also admitted the difficulties attendant on what was known as the "after meeting"; but, he added, would they not experience the same difficulties in their own churches if as many inquirers presented themselves at once as at the special services now being held?

The last paper was read by the Rev. G. S. Ingram, of Richmond, on the "Duty of Pastors and Churches to young people." It was a thoughtful and wisely written paper; though it came rather too late to receive all the attention it deserved.

The speaking was then resumed by the Rev. I. L. Bevan, who took a somewhat independent line. He deprecated attaching importance to any orders, and thought that all competent Christians, men and women, should teach. Messrs. Moody and Sankey could not do as they did, but for the work done by others; and the churches would have plenty of work to do after they were gone, in the instruction of converts. He recommended the ministers not to be "fidgety," because they could not draw crowds. Crowds were not necessary, and God would hear the prayers of ten men as readily as those of 10,000. He thought there was a prejudice among the working classes against the services specially intended for them, and that separation into classes was an evil. He strongly condemned the selfishness of congregations in regard to their ministers, insisting that there were able ministers enough in this country to preach to the people without telegraphing for them to America.

Short speeches were afterwards made by Mr. M'All, of Hackney, Mr. Hebditch, Dr. Halley, and Dr. Parker; but, as it was after one o'clock, the proceedings showed a tendency to come to an end, and as no votes of thanks were proposed, everything was over at a comparatively early hour.

Perhaps there has never been a meeting of the Congregational Union at which the proceedings have been characterised by so much simplicity. The topics dealt with were singularly few in number, and the number who spoke was small. The little tendency which the Union has to Presbyterianism may be judged from the fact, that after the report had been disposed of, attention was given solely to questions in which Congregationalists have only the same interest as other Christian bodies. Another noticeable feature was the absence of the lay element—not from the meetings but from the programme. After Monday evening, I think that everybody who spoke or read papers, or prayed, was a minister. If, as Queen Elizabeth said, the wisest part of a Parliament is its silence, and the same thing may be said of the Congregational Union, there must have been a good deal of latent wisdom at the recent meetings.

A communion service fitly closed the meeting. It was held on Friday evening, at the Westminster Chapel, and was conducted by the Rev. Messrs. Harrison, Harvey, J. Martin, and Dr. Halley, and was of an impressive character. There was a good attendance of communicants; but the majority appeared to be members of London Congregational churches, rather than of the Union. The latter, we should imagine, were either gone home, or worn out with their surfeit of meetings.

The second session of the Congregational Union of England and Wales was held on Friday, in the Memorial Hall, Farringdon-street. The attendance was much more limited than at the Tuesday's meeting, many ministers having left for their spheres of labour. The hall was comfortably filled, and there were many visitors in the gallery. The chair was occupied by the Rev. Alexander Thomson, M.A., of Manchester, the president for the year. The session was opened by singing and prayer, in which the Revs. G. L. Herman and W. A. Wrigley took part.

THE SPIRITUAL WORK OF THE CHURCHES.

The Rev. J. P. ALLEN, M.A., of Gloucester, then read a paper on "The work of the churches in preaching and otherwise spreading a knowledge of the Gospel." Having expressed his diffidence in approaching this tremendous theme, the speaker remarked that the last quarter of a century had seen a marvellous increase of activity in spiritual organisation as well as in mechanical appliances.

What, he asked, would have been the result if all that could have been done had been done for the evangelisation of the world? What attempt had yet been made to reach the vast masses of the population? More work was required at the hands of Christians, and they must not and could not sit still without earnest efforts to bring their fellow-countrymen to Christ. The magnificent response given to the brethren from America proved the fact that it was possible to reach the people, and if the Church only continued faithful to her mission in these days when attempts were being made to draw men back to the darkness and superstition of the past—if the Church only continued faithful to her work—her efforts, he was convinced, would not be in vain. It was possible that the indifference complained of was more superficial than real. There was great diversity and in some quarters there was just now preparedness for new Christian work, and that work would bring a great blessing on those who were engaged in it.

Prayer was offered by the Rev. W. Tritton, of Yarmouth.

The Rev. W. BRADEN then read a paper on "The spiritual quickening of the Churches in its bearing on their influence as evangelistic agencies." There were two or three important matters, he said, to be taken into consideration, when, as at the present time, there was a stirring of the churches, and that not in a mere theological and ecclesiastical, but in a spiritual sense, the signs of which were seen on every hand. Christian people would not be satisfied with the somewhat dangerous excitement of a revival. Such a jejune religion as that was as alien to the Gospel as repugnant to all thoughtful minds. To expect more from Messrs. Moody and Sankey than from the regular Christian churches was not only a mistake in fact but a disastrous blunder. (Applause.) The American Evangelists had had the aid of the churches, and these had made their work in this age possible. There were, however, signs of the masses drifting away from all association with the churches, and being led by a vague Christian impulse which must either find expression in a new organisation or die out in wasted energy that had not taken a concentrated form. The churches were not only the conservators of the faith but also the preachers of it, and by the churches had been made known and manifested the wisdom of God. But did they not want an infusion of new religious life into the old? He was compelled to inquire whether they were not too much prejudiced in favour of their accustomed agencies, and whether they were not somewhat unreasonable in thus following the beaten track. Was it not worthy of consideration whether it would not be more useful to make their evening services purely evangelistic, and induce those who held seats to give them up to people who might be brought in. Those evening services should be made attractive and should be informal and stirring. (Applause.) Would it not be well that evangelistic men, men of natural force and culture, who should be educated for this work, should be encouraged by the ministry. (Applause.) Should there not be special periodical visitation of the neighbourhood? Could not ministers devote a month of every year to evangelise a given district? Should not the Scriptural order of the evangelists be revived, to whom should be given no secondary place in the Christian ministry? Such an organisation might be instituted by county Unions or the Home Missionary Society. This being the time of renewed endeavours, when the churches were more susceptible than they have been for years, the speaker trusted that his hearers would be men of understanding to know what Israel ought to do.

The Rev. R. BALGARNIE, of Scarborough, read a further paper on "How the churches are to reach those who are not in the habit of attending any place of worship." Might not the ministers of the churches be divided off, first, to garrison duty, secondly, to picket duty, and thirdly to hand-to-hand encounter? House-to-house visitation might be established. Mission-rooms should be planted in the midst of the masses, outwardly easy of access, and internally light and airy. On Sundays there might be attractive services, and on week-day evenings popular readings and concerts should be given. Another method of reaching the people was by open-air preaching, on which he laid special emphasis. Free breakfasts might be given to the starving poor, and a fresh crusade made against intemperance.

A discussion took place on the subject-matter of the papers which had been read.

The Rev. R. MACBETH, of Hammersmith, believed that not only should evangelistic work be done, but it was imperative that the order of evangelists should be revived.

The Rev. JOHN SINCLAIR said that it had been assumed in both papers that the only means of evangelising the world was preaching or oral teaching. He had long felt there was another agency the importance of which could not be over estimated, and that was the practical influence of the life of the Church on the spread of the Gospel. "Let your light so shine before men that they may see your good works." Until there was more practical illustration of the life of the Gospel in the life of the Churches it was hopeless to expect to gain the masses into the Church. That which acted most against arriving at this end was neither Rationalism nor Ritualism, but was what he ventured to describe as Mammonism. (Applause.) The converting of a man to the Gospel was to effect such a change that his supreme regard was turned from this world to God and things of heaven. Now, unless those who believed in the Gospel took this

attitude, it seemed to him perfectly obvious that all their preaching and teaching, and every effort they put forth to Christianise their neighbours, must be ineffectual. It was difficult to prove that this Mammonism was more prevalent at this time than at any other period of the Church's history, but when he compared what he saw in the atmosphere of the churches at the present time with the state of things in the first church, he was overwhelmed by the contrast. What was wanted was a change, not in the mode of action, but in the spirit. Ministers were required to be unselfish, humane, generous, God-loving, and man-loving. There was, on the other hand, a disposition to appear rich, and to outshine one's neighbours in things that were regarded as signs of the possession of wealth. There was a tendency to worship wealth, and to regard the possession of wealth as worthy of praise and respect. It was customary to look down on some men in the church and say, "Oh, he is only a missionary." He did not see that a missionary need have less cultivation than any other in the Church of Christ. He would only say one word more, and that was that the speeches of men with money and no brains were always fully reported, whereas the speeches of those who happened to have brains and no money, were described as "speeches from other gentlemen." He was proceeding to illustrate this point, when the chairman rang his bell, the allotted ten minutes having expired.

The Rev. NEWMAN HALL, B.A., said it was with extreme personal reluctance, but with a feeling of the solemn sense of duty, that he ventured to address a few words to them on that occasion. They were not there to make speeches, but just to ventilate and compare their opinions and offer suggestions. His apology for speaking that morning was a long experience—(Hear, hear)—especially in connection with the subject brought before them. They had just to suggest what might have occurred to them in their own work what would be, as they thought, advantageous. There were a few points to which he would refer as methods which he thought were useful in reaching the outlying masses. There could be no doubt that there were large masses of people in London, and also in various parts of the country, who, although outside the organisation of the church, were not outside or beyond religious influence. He believed there was a deep grounded feeling of respect for religion in the hearts of the masses of the people. They had been prejudiced against religion, but it must not be supposed that all who were not worshippers in their churches were beyond the reach of Christianity. There was first the method of open-air preaching, which he himself had adopted for the last thirty-five years. (Hear.) He began it as a student, and went on with it when he could to the present time, and he found that there were multitudes of working artisans whom they could not get into their churches, but who would stop in the streets and listen to the earnest proclamation of the Gospel appealing to their hearts. But although the masses outside would listen to open-air preaching, they would not be attracted by vulgarity. A man who had not a great amount of culture or education would be listened to if he preached Christ, but he would be listened to with greater attention and interest if he were possessed of more culture and ability. The working masses liked to listen to gentlemen and to men of culture and intelligence, and if our lawyers and magistrates and judges would go forth as pastors, and stand forth in the streets and preach Christ Jesus, he thought they would not have much difficulty in reaching the masses. He besought those who had not tried it to adopt it. However much they might enjoy preaching in the church, they would have an intense joy, feeling there were hundreds around them who perhaps had never heard the Gospel preached faithfully before. Another way was by having innocent amusements for them. He had occasion the other night, at the opening of a café, to say that men needed three things—bread, prayer, and play. Bread to support the body; and prayer the longing of the soul, or, in other words, religion. But it was also an absolute essential of their humanity that they should have play. Where did the masses get their play? Why, at the penny gaff, the public-house, and such places. People who did not care for culture did care for amusement; and he thought it was as much the duty of the Church to provide wholesome recreation and amusement for the people as it was necessary they should be provided with bread to support life. Once a week the Gospel was being preached, and every night the young people were being demoralised in the penny gaffs and kindred places. Was there not in the Christian Church a marvellous wealth of talent? If there were men who could not preach a sermon they could give a reading, and the ladies could sing. Was it anything contrary to the sanctity of a place of worship that it was used for innocent recreation and amusement on the week nights? (Hear, hear.) Let them try to amuse and instruct the people, and they would be more likely to come and hear the Gospel on Sunday. He besought them to think of it, and to try and utilise the wealth and talent they had among them, and the working classes would honour those ladies and gentlemen who endeavoured to instruct and amuse them. (Cheers.) With regard to the total abstinence question, he was quite sure that the advocates of that principle did not suppose that those who did not think with them had any less love for Christ. There were many who did not agree in his view of this question at whose feet he would bow in humility. But let them look at statistics. If they

wanted to get at the working men, they asked where they were. At the public-house until near midnight on Saturday. Were these people likely to be at a place of worship the next morning? They would be found again at the public-house on Sunday evening. Let them try to coax them away. Was there a Christian man there that day who, if a man wanted to join his church, would not tell him that he must leave off the old habits of frequenting the public-house, because it was inconsistent with the profession of a Christian? A workman could not have his own bin and cask in the house, he must go to the public-house to get his drink, and so they must say to him do not drink at all; and was it likely that working men would act on that advice unless they saw that those who were teaching them, the ministers, were willing to do without the drink for their sakes? They wanted to win the working-classes to Christ. They were at the public-house, and they must be separated from the public-house. Separating them from the public-house, was separating them from the drink, and unless they were willing to separate themselves from the drink, it seemed hard to ask the working-classes to do it. (Loud cheers.)

The Rev. HENRY TARRANT, of Leeds, said there were two ways to reach the masses—very simple, and yet very sure. First, go to them on their own ground. Second, invite them to meet you on your ground. That had been done in the town of Leeds. At least 100 employers of labour had been solicited to have a mission service at their works, and with about three exceptions these masters had gladly acceded to the proposal, and had given the men the time to hear the service, although in some instances it had cost the employer from £100 to £150 to give that time. (Cheers.) He never had a more attentive congregation than a congregation of those workmen listening to the simple story of the Cross. Only last Saturday evening, at the invitation of the proprietors of the Victoria Race Grounds he spoke to the people who were there. At the bottom of the race card—which was a document he did not at all understand—was the extraordinary announcement, "No heats run after six o'clock in consequence of the mission service." There was a great deal about handicaps which he did not understand, but this he did understand, and he did rejoice that the man himself, the owner of the public-house, had invited a lot of sporting men to listen to the story of the Lord Jesus Christ, and a number of them came and found peace with God. They had gone to them on their own ground, and the consequence was that several of them had been saved. He would like to relate another instance. Six men were passing the doors of one of the chapels with some dogs. They were invited in. The ready excuse was, "What shall we do with our dogs?" "Oh," was the wise response, "We will take care of them." The dogs were taken and put in the infant schoolroom. (Roars of laughter.) He would not answer for the dogs' behaviour, but he could for the behaviour of the sporting men. They listened to the faithful preaching of Christ, and then went to the after meeting, and five out of the six fell prostrate with the cry, "God be merciful to me a sinner!" Another one said, "O God, if thou wilt save me to-night I won't run that handicap to-morrow." God heard his prayer, and that man said, "Thank God I am saved, I will run a better race now." If they would go and speak to those men tell them the story of the Cross, how much Jesus had done for them, they would listen with great attention. There was only one case of refusal. A man was asked whether he would allow a service to be held in his place. He said "No." The next day he came to the minister and asked him to come, and said he was miserable when the minister came and was more miserable after he had refused, and asked what he should do to be saved. The man was told, and being satisfied, the meeting was held, but before the minister got up to speak, the man rose and explained that he had been rude to the good gentleman, and was sorry for it, and having told his own story, brought tears into the eyes of the men present. And the minister who preached that day had easy work before him. Let them go to the masses on their own ground, and then invite them to theirs. Would it be too hard for a minister to ask his congregation to meet him at the vestry, say at five o'clock, and after they had had a little prayer for a blessing, let them go to the back-alums, and say, "Come with us"? At his own place of worship they had had scores of such cases, and at the after meeting it was good to see those who had not been to a place of worship for twenty years—falling down and crying, "What must I do to be saved?" (Cheers.)

The Rev. Dr. REES, of Swansea, said he was rather anxious to speak a word on that subject as in Wales they had reached the masses. In large towns such as Cardiff and Swansea, where the English language was spoken, there were many people who never went to a place of worship, but in the towns where the Welsh language was almost universally spoken, they crowded the churches, and the absentees were the exception, and not the rule, among the population. The other night he was listening to an American revivalist speaking to thousands of people, but that was no new sight to him, as he had often seen 10,000 persons in Wales listening to sermons from nine o'clock in the morning until seven o'clock in the evening. That was to be attributed to the able preaching of the Gospel and to itinerant preaching. Itinerant preaching was an institution in Wales. Every church had a separate fund for the purpose, and he could send word to any preacher in

in Wales to say he would preach in his chapel at such and such a time without at all being regarded as an intruder in so doing. If a few preachers would devote a few weeks every year to endeavour to reach the masses, they would be successful. (Hear.) He found that many English-speaking people of Wales felt insulted if men of inferior abilities were sent to them; and, indeed, he thought they ought to have opportunities of hearing the best men now and again. In Wales they never depended on the pew rents to support the minister and the church, but, on the other hand, they never had the pews free. (Hear, hear.) They paid for the pews, but it was such a small sum that any man could afford it. About 1,000 sittings did not realise more than about £60. But every one found that he had a pew of his own. They depended for the support of the cause on other sources. He thought high pew rents had a tendency to keep the working classes away from a place of worship, but they would also shudder at the idea of announcing separate services for the working classes. If they were to reach the working classes they must meet them on a level with themselves, and not regard them from a higher standpoint. (Hear.) He thought that superstition prevailed to a great extent among the English people. He had seen some English people down in Wales who would pay a considerable amount more for a grave in the consecrated part of a cemetery than in the unconsecrated part, and he had seen poor working people pay a higher fee for having their dead buried in the consecrated ground. (Laughter.) That was sufficient proof to him that superstition ruled the minds of the English people to a very great extent (Cheers.)

The Rev. EUSTACE CONDER, M.A., of Leeds, asked his brethren not to be frightened at the contemplation of the early Primitive Church. Let them not under-rate the great amount of Christian self-denial, humility, and simplicity and love, which, thank God, existed, and without which new methods of going about the work would be of very little use. Whilst it was true that what was wanted was not a new method but a new spirit in which to go about the old method, if they had a new measure of the spirit there would infallibly be new methods, for wherever there was life it had produced new organisation. In Yorkshire many of the new methods that had been now spoken of were already in operation. In Leeds they had enlisted as evangelists many of their best laymen, who had promised to become evangelists during a few weeks of the summer time, and go and hold meetings in different parts. No one could deny that there were men who were born to become evangelists, but that was no reason why others should not be evangelists for a short time, as what was taking place in London just now would prove. It was only right to say that in Leeds the way was led in a beautiful spirit by the Church of England. When the work was commenced they found that the traditions of the Church of England were laid aside, that the Prayer-book was not mentioned, and that men stood up and spoke just as themselves would have done, that the meetings were just like Methodist meetings, and that the object evidently was not to preach the Church, but to preach Christ. (Cheers.) The result of that good movement was that a general mission was organised, in which nearly ninety congregations, large and small, were bound together, and immediately there sprung up an organisation exactly suited for the work, which he hoped, in some form or other, would be permanent. (Cheers.) While they were working in that mission, they really did not know whether they were Church or Presbyterian, Baptists or Methodists, or anything else. (Cheers.) The whole town was divided into districts, and in each district a committee was formed, and some seven or eight evangelists employed, and a blessing came upon the work to some extent, and a large place of worship was set apart for the meetings; but he believed more particularly in the services held in the workshops and other places of which they had heard. It was most encouraging and delightful to find the readiness to hear and the impressiveness with which the gospel was heard. Another reason why such a kind of mission was useful was because of that stone which was so quickly picked up and thrown, "You are paid for it." Even if open-air services were held, there was still the idea of religious selfishness at the bottom of the work, and money selfishness as well. But when those men saw ministers from all the churches coming among them without the slightest distinction, preaching the Gospel wherever they could find hearers, and not asking them to come to this or that place of worship, but to go anywhere where the gospel was proclaimed, they could not but see it was not selfishness, but a real Christian mode of doing the work. (Cheers.)

Mr. J. GREEN, of Nottingham, author of "Hints and Helps to Teachers and Parents," said he was not an ordained minister, but he trusted he was a minister of the Lord Jesus Christ. When he found the greater part of the English people had passed through the Sunday-school, he went to the Bible, and there he found the words, "These words that I give thee this day shall be in thy heart, and thou shalt teach them unto thy children." This meant that there was no substitute on earth for the parent, and the way to get at the masses was to get at the parents. The remedy, in his judgment, was that there should be no interference with church organisation; no meddling with any of those means already in use, but such teaching in the Sunday-schools as teachers could give, children could master, mothers could adopt, and ministers could

examine upon. They might just as well suppose that two meals a week would keep him up to his bodily bulk, as that two hours' Sunday-school training would keep the children through the week. (Laughter.) Not only did the children need seven days and nights' work for the first ten years of their life, but the parents needed the work for their good just as much as the children needed it for their training. How to set about it was the question, but if they could only have the schools so that on the thirteenth Sabbath a reproduction of what had been taught in the twelve could take place, the parents would go to hear the children. What were they to teach? First, the foundation truths of religion. They must have real teaching of doctrinal truth, and everything that made up Christian worship on the Sabbath. He had written a book—"Hints and Helps to Parents and Teachers"—on the subject, and if any of those present would like him to give an illustration of the method he adopted, he would do so with their own teachers, so far as his abilities would permit him. (Cheers.)

The discussion here closed, and

The Rev. H. S. ROBJOHN, of Hull, read a paper on "How best to follow up impressions made in public services." In a very able manner he indicated a variety of ways, numbering his points as follows:—1. By distinctly aiming at the conversion of souls and resting satisfied with nothing short of this. 2. By expecting great things. 3. By stirring up our congregations to prayer for the salvation of individual souls. 4. By free visitations among the people. 5. By speaking openly and directly to persons about their own salvation. 6. By furnishing varied opportunities for converse on the things of Christ and the soul. 7. By securing the co-operation of the whole church in distinctly aggressive and evangelistic work. 8. By putting into the hands of converts literature adapted to secure stability and growth; and 9. There would be a need for the formation of classes for the instruction of young converts.

The Rev. G. S. INGRAM, of Richmond, followed with a paper "On the duty of pastors and churches to young converts." He contended that if young converts were to grow in grace they must also grow in the knowledge of our Lord and Saviour. The most fervid religious feeling could prove it was genuine only by passing into Christian character, and that character must have a foundation of spiritual intelligence on which to rest, and to put forth its beneficial influence. It was a very great necessity to impress upon young converts the danger of mistaking a sympathy with religion for religion itself; and even when their admission into the church could be justified, there should be urged upon them the necessity of accepting the Christian virtues and the acquisition of Scriptural knowledge which must ever accompany the growth of grace. Unless some course such as he had indicated were pursued, he could see no guarantee for the development in such converts of such a strong and faithful Christian character as should commend the Gospel to the attention and acceptance of the working classes. (Loud cheers.)

The Rev. LLEWELYN BEVAN, LL.B., said he was somewhat anxious that nothing he said should be misunderstood, or that he should give the impression in any way that he did not sympathise as every Christian man should do with the work which was being done at the present day, and which was generally known as the great revival movement. He had given to it all the time he could, and also his prayers for the brethren who were working. But there were several aspects of it which were fraught with danger to the continued and steady work of the church that he thought ought to be attended to. He had no faith at all in Mr. Sinclair's idea that they were very low in comparison with the primitive Church. He thought in several aspects the early primitive Church was the most worldly church that ever existed. What was the use of eighteen centuries of Christian work if the general tone of Christianity had not been raised since the time of the apostles? They often quoted the passages which Mr. Macbeth referred to as if they referred to offers instead of gifts. They had no faith in orders except for the due and proper administration of the business affairs in the church. Wherever there was a man—and he would also say a woman—(loud cheers)—fitted to preach the Gospel, he would say to that man or woman, "Go ye into all the world, and preach the Gospel to every creature." They did not want a new order, they wanted the old order in a better spirit. With regard to the work done by the evangelists from America, they could not have done it unless they (the ministers) had been doing what they had. (Cheers.) They had the work to do after the evangelists were gone. (Cheers.) Whatever converts were left after the work they must gather in. Let them not be fidgety or fretful about it. There was a great deal of open-air preaching in London, and had been for a long time, and by that means the Gospel had been brought to persons who had never heard it before. He thought the present use of the revival was more to quicken up some of the sleepy people already in the churches than to bring in fresh ones or reach the masses. (Hear.) With regard to the statement that working men were not found among the general congregations, he hardly thought the present system of worship was calculated to be very suitable to the working classes. He believed it very much depended upon the ability and power of the man who preached whether they were drawn in or not. (Hear.) One reason they did not get some of the more intelli-

gent was because these working men had a suspicion that when they were invited there was going to be a special service for the working classes. One of the great hindrances to the progress of the Gospel and to Christian life in this country was the separation of the country into classes. Let the working classes and the middle classes and the upper classes come to worship, and each lose themselves and regard themselves only as sinners in the sight of God, and their brethren in Christ. (Cheers.) He would just like to touch upon the total abstinence work in relation to Christian work. One of the great hindrances to the development and spread of the Gospel was the drinking habits of the country. (Loud cheers.) They did not ask all of those present to take their method, but to quietly set down and consider it. One great evil in the congregations was their selfishness. If there happened to be a great man who could claim attention and teach wisely, a congregation would call that man and pay him well simply because they had wealth. They would insist on him being always in the pulpit. With regard to prayers he did not believe 10,000 people praying together had a bit more influence with God than ten, and he would almost say it was a serious heresy to think that the mere multiplication of prayers made it a reason why God should answer them. (Hear, hear.)

Rev. S. HEBDITCH, of Clapton, asked that brethren would give their experience as to the good of the awakening among their own congregations. He disagreed with Mr. Bevan on the subject of prayer, and thought that the more they prayed together the more likely they were to get a blessing.

After one or two other brief speeches, the Rev. Dr. HALLEY, having been called for, said he had nothing to say. He had come to listen. He was afraid sometimes they liked speeches with nothing in them—(laughter)—but he was not disposed to gratify that propensity. When he was a young man he knew something about itinerant preaching, for he began his work in the country, and he had a very pleasing recollection of preaching in the country, and if the teetotalers would excuse him—(laughter)—he would say he also had a very pleasant recollection of the ale which the farmers used to give him to refresh him after his labour. (Loud laughter.) Whether they did right or wrong he would not say, because that would produce a discussion which he wanted to avoid. He agreed with all that had been said, but with nothing more than what was said by the last speaker as to the manner in which the esteemed chairman had done his duty. (Cheers.)

Dr. PARKER, having also been called for, said as an old neighbour of the Rev. Alexander Thomson, he would like to say with what perfect gratification he had listened to his noble discourse in the City Temple on Tuesday. He had expected much, but his most sanguine anticipations had been exceeded, and he wished the chairman would re-deliver his discourse in the City Temple on the next Sabbath morning. When he told them that on one side he had had the Rev. Alexander Thomson, and on the other the Rev. Alexander McLaren, they might be sure he took the first opportunity Providence gave him of flying to some more shady spot—(laughter)—and although he now had Canon Liddon on one side and Dr. Vaughan on the other, he thought he had changed for the better. He had thought it would be a good idea to start a testimony meeting, where merchants and men of business could give their testimony as to how the Gospel really worked in contact with the stern necessities of business life. He felt that if he knew these things he would know how to preach better. He had attended such testimony meetings and had already gathered more from them than he ever got before in various other ways, and he gained specially a knowledge of human nature. He that knew human nature knew all languages, and he that knew everything but human nature might be described in the same way as Douglas Jerrold once described a man, saying, "He knew twenty languages, but never said anything worth hearing in any of them." (Laughter.) They had had some wonderful scenes at the City Temple, but on Tuesday morning the capital was put on the column and the pillar completed. It was a Nonconformist church; it was built by Nonconformists; it was held in trust by Nonconformists; it would be true to Nonconformity. He invited a gentleman of the Established Church to preach for him, and the bishop interfered and the service did not come off; but he was not compromising Nonconformity—he made his ground firm at the time—and he did not altogether blame the bishop. The bishop was a representative and exponent of a great system, of which he spoke with self-restraint and poignant feeling as afflicted, burdened, cursed with a sacerdotalism which was the very essence of Popery. (Loud cheering.)

The CHAIRMAN said it was almost impossible for him to give adequate exposition to the feelings which animated his bosom. He could not have believed that that chair, to which he had looked forward with tremulous and anxious anticipation, could have been made so pleasant a spot as it had been. He had to thank them for the earnest, believing, sympathetic prayers which they offered up for him, as he knew. He was conscious of receiving an answer during the weeks of anxious labour and preparation. He was conscious of an answer having been given when he entered what was to him an awful spot before, the pulpit of the "City Temple." By their kindness they had wreathed with roses the chair which he was afraid would not have been a comfortable seat. But the roses might

yet turn into thorns, as the October meeting drew nigh. Yet sufficient for the day was the good thereof. He again appealed to them for their support and their prayers, and to the guidance of Almighty power and infinite wisdom, that he might choose the right topic in the right spirit when they met again, as he hoped they would. He had received through that meeting great benefit and good to his own soul, and he trusted he might be enabled to throw his heart more thoroughly into the great work which God was carrying on amongst them, and for which He was calling all of them to use their earnest and most sacred energies. (Cheers.)

A hymn was then sung, and the benediction pronounced, after which the meeting separated.

A Communion service was held in the evening at Westminster Chapel, the Rev. Samuel Martin presiding. More than a thousand were present.

PRESENTATION OF PORTRAITS TO MR. J. R. MILLS AND MR. MORLEY, M.P.

On Saturday last there was a public breakfast, by special invitation, in the Congregational Memorial Hall, Farringdon-street, in connection with the presentation to Mr. John Remington Mills and Mr. Samuel Morley, M.P., of their portraits. These memorials, which are of a life-size, excellent likenesses, and beautifully framed, were painted by Mr. Wells, R.A., and were prominently exhibited over the platform. They are intended permanently to adorn the walls of the hall, and, with others, will form the nucleus of a gallery of portraits. Some 300 ladies and gentlemen were present on the occasion. Mr. John Crossley, M.P., occupied the chair, Mr. Morley and Mr. Mills being seated on either side of him, and among the company were Mr. Richard, M.P., Sir C. Reed, Mr. James Spicer, Mr. W. R. Spicer, Mr. Henry Spicer, Mr. Henry S. Wright, Mr. G. F. White, Mr. E. Grimwade, of Ipswich, and the Revs. Dr. Kennedy, Dr. Allon, Dr. Raleigh, Dr. Parker, Dr. Rees, Dr. Mellor, of Halifax, Dr. Rees, of Swansea, Dr. Legge, Dr. Stoughton, Newman Hall, Joshua Harrison, A. Hannay, and J. H. Wilson. Also the Revs. Dr. Waddington, Dr. Farrar, Dr. Gordon, T. Aveling, J. C. Gallaway, R. Ashton, D. G. Macgregor, P. J. Turquand, W. Roberts, B.A., James Parsons, W. Tarbotton, I. V. Mummery, S. Hebditch, J. Pillans, J. Nunn, W. Tyler, James Fleming, T. Mearns, J. Corbin, W. M. Statham, R. Bagnall, and Messrs. W. O. Purchase, Jno. Townley, E. Pye-Smith, Charles and Arnold Morley, W. H. Willans, T. Barnes, C. Sheppard, Hull Terrell, A. Marshall, Charles Walton, J. Fitch, R. Southgate, W. Jull, J. R. Hunter, E. Burkitt, John Dawson, &c. Amongst those who were unable to be present were the Right Hon. John Bright, M.P., the Hon. Arthur Kinnaid, M.P., Sir Sidney Waterlow, M.P., Mr. Benjamin Scott, Sir Titus Salt, Sir James Watts, Messrs. Edward Miall, Alfred Rooker, I. Jupe, and a number of ministers. The breakfast, which was served by Mr. Maskell, being over, the proceedings began by the whole company rising and singing the well-known hymn beginning "O God of Bethel," after which Dr. Parker offered an appropriate prayer.

The CHAIRMAN then rose and said—We are grateful to the two gentlemen, one on my right and the other on my left, not so much for the large amount which they have contributed towards this and other institutions, but for the services they have rendered on almost every occasion when their services have been needed. But for them I think that possibly we might have been without a home even to this day. However, we are here to rejoice with one another that this thing has been accomplished, and that the arrangements of this building are so well adapted to the end in view. It would ill become me to attempt to occupy very much more of your time, inasmuch as I have before me a tolerably long programme. It is the desire of the committee, and their earnest hope and expectation, that when the library is complete and the books are in their places it will be valuable in all time to come, and that the best possible use will be made of it; and I hope that when our Congregational Union meets here in October it will be under circumstances more agreeable than those under which they have heretofore met, though the committee have expressed themselves highly satisfied with the opening meeting at the City Temple. No doubt the hall and library will be in a more perfect condition when they next meet. (Hear, hear.)

The Rev. J. H. WILSON, after referring to the unavoidable absence of a number of friends, stated the circumstances under which these portraits had been produced. He said they would remember that when the late Thomas Binney had received a presentation of his own portrait, he suggested that portraits, both of ministers and laymen who had been prominent

in connection with their denominational work, should be obtained and hung in the new Memorial Hall. In thinking over that suggestion, he considered that it should be taken up by the committee of the Home Missionary Society, and this was cheerfully done. It was felt at the same time that as Mr. Mills had been so closely identified with the Memorial Hall, his portrait should be painted by the subscribers of that undertaking, and that also was cordially done. The consent of both gentlemen having been obtained, the outcome was the portraits in the hall that day. Nor would they be the only portraits that would be placed in the library, for that was the place where they were to be hung. He had, as secretary to the committee, received intimation that the fine portrait of Dr. Raleigh, which appeared in the Exhibition of the Royal Academy two years ago, was to have a place, and he had every reason to hope that a valuable portrait of the late Mr. Jay, of Bath, would also be sent to the committee. He trusted that when this became known they would have many others which, when placed on the walls, would all attract attention, and should the question in future days be asked, regarding any of them, "Whose image and superscription is this?" the answer would at once be forthcoming, "The image and superscription of men who in their lifetime rendered to Caesar the things that were Caesar's, and to God the things that were God's." (Cheers.) Nor would the gallery contain personal pictures only: it would also have historical subjects, one of which Sir Charles Reed had purchased ten years ago, and kept it till now, when it had been sent to the hall. (Cheers.) There was an enthusiastic English artist in Exeter, with a German name which he (Mr. Wilson) could not pronounce, who, like Sir Walter Scott's "Old Mortality," went about among churchyards restoring the gravestones of the Covenanters, had gone to Oxford and Cambridge, and many other places, looking up and copying portraits of Puritan ministers, a large collection of which would be ready for examination in the autumn at the meeting of the Congregational Union of England and Wales. This done, and their library well stocked with books, they would have both a name and a history which, while it represented the past, would be handed down to the future as a legacy of principle and character worthy of the denomination, and fitted to stimulate those who would rise up as their successors to carry forward the Christian work of God for England and for the world. (Cheers.)

Mr. JAMES SPICER: My Christian friends, in the order of the proceedings it has fallen to my lot, as the representative of the subscribers to the Mills Portrait Fund, to present to him the beautiful and life-like portrait of him in your presence this morning. Before I do so I wish to state some few facts which I think will show you how appropriate it is that this thing should be done. As you have heard, it originated in the Home Missionary Committee. Those gentlemen who had had the opportunity for many years of witnessing the noble conduct, the untiring zeal and energy, of Mr. Morley upon the business of Home Missions, felt that they should like to have a fitting memorial to hand down to future generations of one to whom the society was so largely indebted, and who was so entirely worthy of all the honour which it was possible for us to bestow. With regard to Mr. Mills, Mr. Wilson, after this was done, called upon me and told me, and I ventured to suggest that as the portrait was to be hung up in the Library of this Memorial Hall it would be equally fitting that we should have the portrait of a gentleman to whom we were so largely indebted for the erection of this building as was Mr. Mills. He concurred in that suggestion, and as we were just going to hold the autumnal meeting at Swansea, it was proposed that a meeting should be called of the subscribers to the Memorial Hall, and that the matter should be submitted to them. They held a meeting in the month of October, 1871, and advantage was taken of the occasion to convene a meeting of the friends and subscribers to the Morley portrait fund, and at that meeting a resolution was passed that Mr. Remington Mills should be requested to sit for his portrait, as a companion picture to the portrait of Mr. Morley, and that both should be placed in the library of the building. That proposal was adopted, and myself and Mr. R. Spence were appointed treasurers, and it was arranged that a circular should be sent out, calling special attention to the deep practical interest that Mr. Mills had taken in the erection of the Memorial Hall, and, secondly, his long and faithful adherence to the great principle with the Hall was intended to perpetuate, and his unswerving fidelity to the Congregational body. This appeal met with a hearty response; funds came in, the picture was entrusted to Mr. Wells, Royal Academician, to paint, and it is now before you. It does honour to the artist, and will hand down to posterity a beautiful representation of our friend. Generally, let me say that I do not think, as a rule, that we do half enough honour to our own men. If anything is done by a Nonconformist, it is often pooh-poohed. I rejoice this morning that we are turning over a new leaf. A word or two with regard to Mr. Mills. Mr. Mills very early decided to be a Nonconformist, and consistently with his character, he early began to take an interest in political matters. He was a member of the Committee of Deputies which at that time was a very important body, and did great service to Nonconformists. Mr. Mills's qualities were discussed, and he was elected as chairman, a situation which he held for some thirty years. At the time that office was not a sinecure, because they were con-

stantly obliged to be on the watch. The friends of the State Church were constantly endeavouring to make encroachments on our rights, and it required unceasing watchfulness on the part of our friends on the Committee of Deputies, in order to defeat those measures, and they were successful in doing so. Mr. Mills did us all this service, and then he got into Parliament. I cannot say in his presence all that I should like to say. A bill was introduced by Lord Palmerston for building new churches, and Mr. Mills opposed it, and by adroit management of his forces defeated it. Sir George Grey had committed himself to the promise that nothing should be done to increase the power of the State Church until church-rates had been abolished, and Mr. Mills firmly held him to that promise, and at length compelled the Government to withdraw the bill. Then there was another very important matter: there was an annual vote of £40,000 for building new episcopal churches in Canada. Mr. Mills opposed it, and at length made the Government so ashamed of it that they withdrew the vote. Another thing which Mr. Mills did was to bring in a bill to repeal the Act granting state pay to bishops, archdeacons, and other ecclesiastical bodies in Her Majesty's West India possessions. This amounted to £20,000 a year. He got the Government to adopt this bill, and they took it up next year and carried it, but certain annuities, life interests, were preserved, some of which are still existing. Well, to have accomplished those three measures is no small achievement. Then he devoted a great deal of time and attention to the matter of Lady Hewley's Charity, by which that matter was carried into a court of law. Then there are his services as a friend of education. Mr. Mills was early connected with our Orphan Working School, a school founded by Protestant Dissenters and maintained by Protestant Dissenters for many years. He was treasurer of that school and was the main instrument in securing the noble site we have at Haverstock-hill, and he has given every facility for its enlargement and extension and it is now a magnificent institution. Then I recollect more than thirty years ago seeing Mr. Mills at the meeting of the British and Foreign School Society, at which the Duke of Sussex was in the chair, and Lord Brougham and Lord Russell and other distinguished men were present, in order to found the normal schools of that society by which school-teachers have been trained to supply the elementary schools, and I well recollect my young friend, as he was then, standing up and taking a share in the discussion going on on that occasion, and giving his assistance to that project. Then we know that with regard to our own educational schemes he has always been ready at the proper time to afford assistance. Another thing to which I wish to call attention is that he is a consistent Nonconformist. He was a son of a wealthy Churchman, and he has stuck to us steadily, and wherever he has gone there has been no mistake that this was Mr. Mills the Dissenter. Whoever else might be false, he was true to Dissent as the needle is to the pole. And he is a generous Dissenter. God has entrusted our friend with large wealth, and he dispenses it on principle, and consistently. Those who know him, know that he does not bring that feeling into matters which some of us would like to see, but still he does the thing wisely, and he does it on principle. He opens a sort of ledger account with the cause of Christianity, and this I am able to state from experience. Many years ago I had occasion to apply to him to assist me in an object I was then prosecuting. He considered for a moment or two, and then said, "Well, I am just about making up my account, and if there is any balance I will make you a donation." He did make up his account, and it was in my favour, and I had a very handsome donation. (Cheers.) Well, I say I do not care how a man gives so that he does give. Mr. Mills makes his own selection of objects, and we are all bound to do so; it is our duty. One does it one way and another the other way. With regard to his Christian character, we all know that we cannot value it too highly. I now, Mr. Mills, present this portrait to you on behalf of the subscribers, thanking you on their behalf for the great services you have rendered to Nonconformists, and particularly in connection with this building. (Applause.)

The Rev. Dr. REES, of Swansea, said he had stayed a day longer in London than he intended, in order to be present at this interesting meeting. He felt that that spot was a sacred spot; it was as he believed the very site of the old Fleet Prison, painfully known to all Welshmen as well as Englishmen. There were some remarkable recollections connected with that place. In that prison a great Welsh evangelist spent some year of his life, and there he died, and on the morning of his death some one informed Charles II. that Vavasour Powell had got his liberty. "Who gave him his liberty?" asked Charles, and the reply was, "A greater king than your Majesty." He thanked them for erecting this building on the spot which witnessed the sufferings, the heroism, and the good deeds of Nonconformists—of their own forefathers. And in the name of the Welsh nation he thanked Mr. Morley for the good deeds he had done for them. As was said of one of old, "He loves our nation and has built us a synagogue"—(cheers and laughter)—but they could say of him that he had built them many synagogues. (Hear, hear.) He rejoiced to see these splendid portraits, but he trusted they would be useless for many years in the presence of the living characters.

The CHAIRMAN said he remembered coming up with his father to see some Yorkshiremen who were

imprisoned in Fleet Prison, and also seeing men who had been some ten, some twenty, and some even thirty years incarcerated there.

Mr. W. SPICER said: At the request of the Home Missionary Society I have undertaken the duty of presenting to you, Mr. Morley, the beautiful portrait which you now see before you, and to present to you this address:—

TO SAMUEL MORLEY, ESQ., M.P.

Dear Sir,—When the Congregational Memorial Hall and Library were projected and a collection of portraits of leading members of the body proposed, the committee of the Home Missionary Society resolved "that their respected treasurer, Samuel Morley, Esq., M.P., should be requested to allow his portrait to be taken by some eminent artist, and placed in the hall."

When this became known, friends not connected with the society expressed a desire to unite in the subscription, and the basis of the scheme was thus enlarged. To enable the poorest as well as the richest members of the body to participate in the gratification of doing this work, the subscription was limited to very small sums, and the portrait, which has been painted by A. Wells, Esq., R.A., may truly be said to represent the affectionate regard of all the churches in the denomination.

To-day that portrait is presented, and the committee of management feel that they cannot do better in requesting you to accept the gift than quote the words of the resolution, on which the proposal was first based—namely, that it may be hung in the hall or library as a memorial of the gratitude which the subscribers feel to yourself for the distinguished services you have been enabled to render to the interests of religious freedom, of Christian aggression, and the cause of home evangelisation.

Praying that our Heavenly Father may be pleased to continue His care of you and yours, and that your life may be long spared to promote the welfare of the Redeemer's Kingdom, we are on behalf of the subscribers,

W. R. SPICER, Chairman.

It is unnecessary to dwell on the important services you have rendered to the cause of home evangelisation and Christian aggression. This portrait is presented, I need scarcely say, not as an acknowledgment of those services, but as an expression of that deep respect which has led to the desire that our children in time to come may be able to look upon a well-executed likeness of one who has attracted to himself in a greater degree than most men the sincere admiration and attachment of a large portion of the Church of Christ. I must add my personal testimony to the great sacrifice of time and labour that you have made in the interest of home missions. You have travelled to many counties in furtherance of that object. In conclusion, I can only commend you and yours to the care of our Heavenly Father, and pray that your life may long be spared to promote the welfare of Christ's kingdom. (Applause.)

Mr. G. F. WHITE said, associated as he had been with his friend Mr. W. Spicer in getting up this testimonial, he might be allowed to say a few words in reference to it, but he found it not easy to say even a few words of laudation without degenerating into adulation, and saying things which would wound the just susceptibilities of the person he addressed. Why was it that they sought to do honour to Mr. Morley—for he represented that side of the table—why was it that they wished to express their gratitude and esteem to him, looking at him as a Christian citizen and a man of business? Well, they all knew that business, especially in the large way that Mr. Morley carried it on, was a source of profit; but they also knew that money-giving did not always follow money-getting, and that very often in large houses of business the persons employed were very little cared for as to their moral and spiritual condition. But he did not think they found that in their friend, who might be regarded as a model man of business. But with regard to the Home Missionary Society, which had been specifically alluded to, he knew that Mr. Morley had given hundreds—nay thousands—to it. For many years he persisted in refusing to enter the House of Commons, although he had abundant opportunity for doing so. He thought his duty lay in another direction, but for some years now he had been a member of Parliament, and had fought under the banner of his party, while he had not been ashamed to assert his independence of party when he thought it right to do so. With regard to the destination of the portraits there was no more fitting place than the Library Hall of this building. There they would be surrounded by the portraits of saintly men long gathered to their fathers, who suffered for conscience' sake, and who were martyrs to their cause. Mr. Morley and Mr. Mills had not had the honour of being martyrs to their cause, but they had the testimony of their conscience and the assurance of God that they had lived and worked and laboured for Christ's sake. (Applause.)

The Rev. A. HANNAY said the only claim that he might have to take part in the proceedings of the morning was official rather than personal. As the secretary of the Congregational Union of England and Wales, he was the servant of the servants of the churches, and though it was no part of the somewhat indefinite instructions under which he held office that he should represent his brethren on festal and memorial, or on controversial occasions, yet there were occasions, and he believed this was one, on which he was sure they would wish him to be the interpreter of their common sentiment. They lacked somewhat of an *esprit de corps* as a denomination, and there were some differences among them, but, underlying these differences, there was a generous appreciation of the

men who, according to their own lights and their own personal convictions had served Christ and their fellow-men in their generation, and he believed that if the Congregational body had to nominate among their number two men whom they would delight to honour, those two men would, in all likelihood, be their friends Mr. Mills and Mr. Morley. (Applause.) He might say with regard to the library, which was as yet a poor thing, and not worthy of them, that they were about to have a considerable addition from the library of the late Joshua Wilson. But even then it would not rise to the position that it ought to occupy, and he took the opportunity of saying that a great service would be rendered to Congregationalism if some benevolent gentleman should, either by donation or bequest, leave a considerable endowment for that library, for its increase and maintenance in years to come. (Hear, hear.) He knew that they repudiated endowments for the support of the ministry, but there were certain things for which he believed they were needed, and a library was one of them. (Cheers.)

The Rev. JOSHUA HARRISON, who was next called upon, said he was very glad to address them. If there was a third party whom they should delight to honour, he thought they would all say let it be John Crossley. But he did not suppose he should have been chosen to speak that day if it had not been for more than thirty years honoured by the friendship of Mr. Samuel Morley. He remembered an old friend of his, a somewhat odd man, on the Stock Exchange, who used to say, "I never give my full confidence to any business man, unless I know what stock he has come from; unless I know his father to be a man of repute, I cannot put my trust in him." Well, they all knew the stock Mr. Morley had come from, and one reason why he had prospered in the world was that he honoured his father and mother. It was not a difficult thing to honour Mr. and Mrs. Morley. He knew them well in his youth and in times of great sorrow, and he could never forget their noble generosity and their deep earnest piety. He could say a great deal about Mr. Morley as a personal friend, but it was very difficult to speak in a man's presence, especially when you had been very intimate with him, and honoured him as a friend. Those, who 200 years ago were ejected from the Church of England were men of a remarkable order. They were men who were willing to suffer for their principles, and they represented the brightest form of religion of the day. In our day we had not to suffer for our opinions and convictions. He believed that Mr. Morley was a man representative of the spirit of the church of the present day: it was a spirit of great activity, of great energy, of great aggressive power and influence. He had not merely contributed his money, that was a great deal to do, and he had done it with great bountifulness, but he had thrown into the work personal influence and activity. (Applause.)

The Rev. Dr. ALLON said he had no such distinctive claim to address them as the last speaker had, but there was one thing he should like to say, and that was that the feeling which had prompted these testimonials of respect to their two friends extended far beyond the Home Missionary Society and the Memorial Hall. One thing that was prominent with their two friends was their simple, godly fidelity. Their wealth had not corrupted them, and they had resisted those temptations that were common to all forms of ascendancy, and no form of ascendancy was more calculated to test a man than the ascendancy of wealth. It was a great gratification to see men using the distinctive gifts with which God had endowed them with such fidelity. (Hear, hear.)

The Rev. Dr. RALPH was the next speaker. He said he was glad that the first transaction of the kind that had taken place within those walls concerned two laymen. Now, in their historical times it would be found that the great men were mostly, if not altogether, ministers. (Cheers and laughter.) It was not that respectable lay men did not exist, but those former ages were so dark that men did not see them. Now, he knew nothing about the pictures, except that they appeared good pictures. But he protested against pigmies being allowed to enter that hall, and he remembered that when they had got his picture and Dr. Mellor's, Dr. Mellor said to him, "We must not allow this thing to go too far." (Laughter.) He quite agreed with him. They both felt that the line must be drawn somewhere, and that it was most properly drawn just beneath them. (Laughter.) Indeed he should draw it before he got to his own name, and say until he did something better he ought not to be admitted among the great ones. He was glad that these portraits were the portraits of two laymen, and he was glad that those two laymen did not agree in all things, and that they represented different types of thought. (Cheers.)

Mr. RICHARD, M.P., who was next called upon, said: I accepted with very great pleasure the invitation to be present here this morning, and all the more readily because I had the comfortable assurance that for once I should enjoy the rare luxury of silence so far as I was concerned. But yesterday evening, as I was busily engaged in preparing my report for the annual meeting of the Peace Society, I received a note from my friend Mr. Wilson, saying that owing to a severe domestic calamity of one of our Welsh friends, it was necessary for me to say something to you to-day; but when I heard the chairman call on Dr. Rees this morning, I said to myself, "Surely the bitterness of death is past." (Laughter.) I have only a dis-

tant acquaintance with Mr. Mills, but since I have known anything of religious life I have always found his name associated with all enterprises of religion and philanthropy in our midst. But I have had the great pleasure of knowing Mr. Morley and have enjoyed his friendship for many years past, and I do not know how many times I have had the honour of accompanying Mr. Morley to my native country, always with a view of endeavouring to do something for the temporal or spiritual welfare of the inhabitants of the Principality. Sometimes it has been the cause of popular education sometimes it has been to promote the establishment of English places of worship, sometimes it has been to help in the foundation of a Welsh university, sometimes at the opening of a new college for the training of young men for the university; sometimes for the formation of a fund to succour poor people who had been cast out of their holdings by political persecution. (Hear, hear.) Mr. Morley always helped with his wise counsel, with his generous sympathy, with his bountiful liberality. Well, I had very little to give except my warm heart and my dual tongue interpreting between my friend and my countrymen. I have had the misfortune once or twice to differ from my hon. friend, and then he has been always in the wrong—(laughter)—but that never cast even a shadow on our friendship, for I respected thoroughly his motives, as he no doubt respected mine. I believe he was prompted on all occasions—"for e'en his aillings lean to virtue's side"—by kind and generous motives, and an unwillingness to wound opponents, and so on. But I always find that even opponents respect you none the less for being firm and staunch to your own principles. I remember Mr. Binney once, in that pleasant humour in which he sometimes indulged, saying of himself that he had received the three greatest honours which it was in the power of his denomination to confer upon any one. He had preached the missionary sermon at Surrey Chapel; he had been the chairman of the Congregational Union; and he had had his portrait in the *Evangelical Magazine*. (Applause and laughter.) That third great honour has been conferred on many of our denomination, but I suppose that henceforth the great object will be to have a place for one's portrait in the Library Hall of this building. (Applause.)

The CHAIRMAN: I have now the intense pleasure in asking Mr. Mills to address you, and I hope you stand up to receive him. (The meeting rose at once and warmly applauded.)

Mr. J. R. MILLS: For the first time in my life I have been called to stand up in a meeting like this to return my thanks for the great honour you have done me. I feel that little I have been able to do, much less than might have been required of me, I owe in a great measure to my parents. Mr. Spicer has brought to my recollection the fact that the mother of each of us were associated in the same church, Weigh House, for many years, and I believe that two more estimable characters never lived. The fact is, my father was a Churchman, and he lived in times when Evangelical Churchmanship was a very rare thing. He, with my mother, worshipped in a Dissenting congregation, and she worshipped with him in an Evangelical church. So far as my own affairs are concerned, I have to thank God for having enabled me to do the very little that I have done. But I have had the satisfaction of seeing the word of God prosper. Things are very different now from what they were in the times that I can recollect. When I was thirteen years old Lord Sidmouth introduced a bill into the House of Lords to eradicate dissent. That bill proposed that all the students for the ministry should be examined by the justices at quarter sessions—(laughter)—and I remember when I was at school Dr. Harris coming down one Sunday morning with the draft of a petition to the House of Lords against that bill, which was to be read a second time on the Monday afternoon, and that petition had to be signed immediately. John Wilks's energy produced a flood of petitions that actually frightened Lord Sidmouth. When the House of Lords met they were up to their knees in petitions. Lord Liverpool had just succeeded to office. Mr. Perceval's death had left the place vacant, and this storm he thought was so alarming that he dropped the bill. Everybody knows that the Dissenting ministers of London went to the Archbishop of Canterbury to obtain his assistance. The fact is, they were thoroughly alarmed. From that day to this I have been a Protestant Dissenter, but I have been on good terms with many members of the Church Establishment. My friend Mr. Spicer has told you of some things I had the means of doing when I was in Parliament. Part of the history is rather singular. The bill that I brought in to abolish the West Indian Establishment was when the Duke of Buckingham was Secretary of the Colonies, and Mr. Adderley came to me and said it was inconvenient that I should press the bill, that they quite approved of it, and he begged that I would postpone it. I would not at all consent to that. He afterwards sent for me to a committee of the House of Commons, where the late Secretary for War, Mr. Cardwell, and Mr. Forster were, and tried to induce me to give up the bill. "Well," I said, "you say you quite approve of the bill. It does not signify whether it is done this session or next. If you say you will bring in a bill next session I will withdraw this." The fact was, I knew very well that in my position in the House of Commons I had very little chance of carrying it against the Government, and I thought I was

making a good bargain. The following session a member—will not mention his name—came to me and asked me to give the bill up, saying if I did not he would kick it out. I thought that rather a strange speech. When the bill was in its last stage he sought to sustain the salary of the Bishop of Kingston. It stood in this position. There was an arrangement made as to the non-resident Bishop of Kingston, who had 2,500*l.* a-year, but who never darkened the island by his presence, that 10,000*l.* should be paid at his death. Well, this bill destroyed that at once, and the consequence was that this member of the House got up to move an amendment that that it should be retained. That amendment was defeated by just one vote, and the bill passed, and the consequence is that the 20,000*l.* which that Establishment then cost the country has been reduced to something like 12,000*l.*, the life interests being preserved. However, I will not detain you any longer, except to return you my hearty thanks for the honour you have done me. I feel proud at being associated with Mr. Morley, though I quite admit his great superiority to myself, and his greater claims to your gratitude. But I have endeavoured to act conscientiously, and, as far as I can, to promote the spread of religious truth over the country. I can recollect with great pain how few earnest Evangelical ministers there were in London when I was a young man. I believe that at that time there were only three. We have seen a happy change in that respect, and by the blessing of God there has been a vast improvement effected in the Dissenting pulpits in London, and in the country at large, and we must rejoice in that fact, and in the general diffusion of Christian truth among the whole population, even penetrating the walls of Parliament. I am much obliged for the honour you have done me, and I hope I shall ever cherish a lively sense of your kindness. (Applause.)

Mr. S. MORLEY, on presenting himself, was received with the same marks of respect that had been shown to Mr. Mills, the company rising and applauding. He said—I feel very thankful in being associated with my friend Mr. Mills on this interesting occasion, and I join with him in offering sincere and hearty thanks for the kindness exhibited towards us in the transactions of to-day. I have listened with some pain and great misgiving to many of the kind things that have been said about me, and yet feel honestly thankful and proud to believe that I do possess a large amount of your sympathy. (Applause.) I am not going to inflict a speech of more than a few minutes upon you; but I feel anxious to refer for a moment or two to the period when I got the first impulse which I am conscious of having received in connection with public business, having specially to do with our own denomination, because, some allusion having been made to a difference of opinion, I wished to say that I yield to no man in my belief in Nonconformist principles, and in my earnest desire for the day when religion should be relieved from State pampering on the one hand and State-imposed penalties on the other. Mr. Mills has referred to the name of John Wilks. I remember the meetings held more than forty years ago of the Society for the Protection of Religious Liberty. I went to some of those meetings, and got an inspiration which has never left me. I am anxious, as far as in my power, to avoid anything like self-laudation, but what I heard at those meetings has been a stimulus to me in the contests that we have had since. I remember the time when a beadle of a parish was not allowed to perform the duties of his office without having first taken the sacrament. From that time to the present the Dissenters have had continued conflicts, and they have succeeded in abolishing many grievances. But they have yet to settle the burial question; and on that matter at least twenty Conservative members have told me they will never vote against a Burial Bill again, and they trust that the present Government will undertake to bring in a bill; so that I am convinced that in twelve months we shall have that question settled. (Cheers.) Having got rid of these Dissenters' special grievances I contend that the existence of a State Church is not merely a Dissenter's but a national grievance, and that it is by viewing it in this light that we shall arrive at a wise solution of that question, and enlist the practical sympathies of Churchmen in our attempt to settle it. It would be exceedingly wrong and foolish in me to offer a word that would look like controversy on an occasion of this kind. I merely wish to state that between the sword and the trowel, that is as between working and fighting, I go in distinctly on the side of the work, and I do it on this ground, that the stronger we make ourselves in efforts for the spiritual good of the people the more likelihood will there be of our carrying out our principles. Churchmen are beginning to ask, "What is there for us to turn to if we give up our own system?" It was for Nonconformists to show what they could practically do to supply the religious wants of the population. I make no boast of having been in close and intimate connection with movements which seem to have extended in the direction that I have pointed out. I am sure it will be believed that in doing as I have done I have been moved by a sincere desire to maintain that which I regard as true citizenship—(Hear, hear)—and had no conception it would lead to such an event as that of to-day. As Mr. Mills has said of himself, my first efforts were aided by the parental teaching of my own home. It was there I first learned to work for Christ. I find it impossible on such an occasion

as this to avoid referring for a moment to those from whom, in former years, I received, not only sweet counsel, but kindly encouragement. Time would fail me, and it would be an invidious task to allude individually to such men. I may, however, mention the name of one of the earliest friends of my youth, the late Dr. Pye Smith, to whom I refer not only with the highest possible admiration but with a most loving respect; and I may add the name of one of the oldest of those friends—I mean the late Thomas Binney, with whom I was on terms of the most loving friendship and whose character was of inestimable importance to my own spiritual life. I will only again express my gratitude to the friends who were moved to take this step. I am happy to take it as an evidence on your part of friendship and of confidence, and I trust that if God spares my life it will serve as a stimulus to more exertion on my part. Let us all as far as God will enable us work together shoulder to shoulder against the common enemy—the ignorance, irreligion, and sin by which we are surrounded. (Loud applause.)

The Rev. A. THOMSON, M.A., chairman of the Congregational Union, then proposed that the best thanks of the meeting be given to Mr. Crossley for his conduct in the chair.

The Rev. Dr. PARKER cordially seconded the motion. Personally, he said, he had been under the deepest obligations to Mr. Morley for aid and counsel and for various suggestions. He did not know so much about Mr. Mills, and had never had the pleasure of an introduction to him, but he knew that he had helped the cause, and possibly he was at that moment deeply considering how far he was going to help him. (Laughter.)

The motion was carried by acclamation, and the company then dispersed.

HOME MISSIONARY SOCIETY.

The annual meeting of this society was held on Tuesday evening, May 11, in the Memorial Hall; Mr. S. Morley, M.P., in the chair. There was a large attendance. After the singing of a hymn, the Rev. Dr. Morton offered prayer.

The Rev. J. H. WILSON, the Secretary, read the fifty-sixth annual report, which stated that the work of the society had been unusually prosperous during the year. The agency was stated to consist of 120 home mission pastors, with 87 evangelists, who had preached the Gospel and visited from house to house among 900 villages, &c., containing a population of 750,000 souls. These home mission pastors and the evangelists had been helped in their work by 270 voluntary lay preachers, 2,600 Sunday-school teachers and district visitors, who, with the agents, had sold 2,000 Bibles and distributed 240,000 of tracts—the gifts of the Religious Tract Society. About a thousand members had been received into the fellowship of the mission churches during the year—most of them from amongst the young—many of whom will no doubt find their way to the great centres of population at home, as well as to new fields opening for them in other lands. A number of extracts were given from the letters of the various agents, showing the work done at the stations, and the evident adaptation of the present agency for the promotion of home evangelisation. At one of the stations in Wilts, it was stated that there had been a remarkable manifestation of spiritual quickening. There was a similar report from Dorset, one home missionary reporting the doubling of the members. A Somerset mission pastor reports crowded congregations, and that a third of them came from the Church of England. In Oxfordshire believers have been quickened, sinners converted, and a spirit of seriousness and earnestness pervades the whole population. From Wales the tidings are of a mixed character, the depression of trade and emigration having brought about a critical state of things. Amongst the hindrances mentioned are the prevalence of drunkenness, the payment of part of the labourers' wages in cider, Ritualistic clergymen, and the wealthy squires who back them up—the latter in some cases refusing sites and objecting to houses on their estates being used for preaching. In Leicestershire an agent writes:—"Those who live in large towns can have no idea of the opposition that an evangelist has to contend with in the agricultural counties. In my round, which includes seven villages, the clergymen are nearly all hostile, and, being chiefly magistrates, their opposition becomes the more powerful. There is only one chapel in my district." Such active opposition, as the report says, entitles those who meet it to confidence and sympathy. The facts brought forward give the Home Missionary Society a very strong claim on the self-sustaining churches and the liberality of Christian friends in every part of the country. Though it has not as yet been adequately given, the committee trust that help may be abundantly afforded, both to keep up the present agency of the society and to extend it. It was further mentioned by the secretary that the Rev. J. G. Rogers volunteered a fortnight in the counties of Bucks and Berks in order, day by day and night by night, to get into contact with the

ministers and people, and that Dr. McAulane and Dr. Parker had promised similar help. Such visits would be invaluable in the rural districts. (Cheers.)

The treasurer's report showed a total income of 4,512*l.* 1*s.* 9*d.*, and an expenditure of 4,544*l.* 1*s.* 3*d.*

The CHAIRMAN, in his opening speech, said he much doubted whether Christian effort was really keeping pace with the population. He had had opportunities within the last year or two of making himself acquainted with the difficulties which country ministers had to contend with in districts of the country where Church interests were strong, and where the laity were weak, and thought that on occasions like the present they should express their cordial sympathy with their brethren, and advocate the increase of evangelists, whose value was every day more apparent. Referring to the work of the American Evangelists in London, who were lifting multitudes of men and women into a higher life, he strongly hoped they might reach the masses of the people through the Christians of London being stirred up to a sense of the privilege as well as obligation which attached to their position as Christians. Without disparaging the pulpit, he thought their ministers might gain from this movement many wise suggestions, which would strengthen their hands. He rejoiced personally in being mixed up with it—(cheers)—for it was the most real thing he had ever known. They wanted it in the country, and much in London, and he was told that in Sheffield they were devising new schemes. There was more religious life than when Messrs. Moody and Sankey were there. Their churches needed to get more voluntary agency at work. The people needed to be reached by the friendly approach of those interested in them, and the plan adopted by their evangelists was that of going from cottage to cottage, getting into personal conversation with the inmates, and gathering into cottages as they had opportunity. It was wonderful how ready the poor were to offer the convenience of their little homes for the gathering of a few of their neighbours. Their eighty-seven evangelists ought to be at least doubled, and he confidently asked those who were able to increase their contributions to do so, that they might largely increase the work they were doing. There was the spread of Ritualism on the one hand, and of infidelity on the other—and the latter was more dangerous than the former, because he did not believe the English people would long submit to the millinery and tomfoolery of Ritualism. There was, however, great danger in the insidious endeavours to undermine the faith of the people, and great need of determined action to endeavour to rescue the people from attempts being made so grievously to mislead them. (Applause.)

The Rev. Dr. PARKER moved the first resolution:—

That the report be adopted, printed, and circulated. That devout acknowledgments are due to Almighty God for the signal favour which has crowned the labours of the society's agents during the past year, and that the following gentlemen constitute the committee for the ensuing year. [Names read.]

He said that there was a great desire to raise the incomes of their ministers to a reasonable minimum, and that a good deal more should be done to Christianise England; and he would ask whether there was not in that society the framework and outline of a much greater institution than itself which might be wrought up to all that was required for the thorough accomplishment of these two objects. If they would supply the income he was sure the administrative ability of the society would be equal to all the exigencies of the situation. But if they had not the income he would tell them how to get it—(Hear, hear)—for every soul to feel the principle and the responsibility of individual stewardship to the one Lord and Sovereign of the Church. The Christian Church ought never to meet, in his opinion, without the worship of giving accompanying the worship of getting. He would urge that every Sunday morning and evening something should be done for the cause of Christ—that all-inclusive cause in which the poor man had a share, and the sick child, and the far-away villager and the toiling pastor—and all causes that came under the wide designation of Christian charity. This doctrine he had personally and pastorally endeavoured to carry out. (Hear, hear.) They never met in their church without taking an offering for Christ, and the church was not empty. If the ministers acted their best for the people, the people would respond; if they constantly lived for them, in every prayer offered and every sermon delivered; if they preached with every limb, with the whole man—body, soul, and spirit—the people would know what they were doing; and they were not—he bore this testimony gladly and emphatically—slow to recognise any effort put forth on their behalf. (Cheers.)

The Rev. J. B. HEARD, M.A., in seconding the resolution, said that having that morning received the greatest honour of his life, the right hand of fellowship from the Chairman of the Congregational Union—(applause)—it was to him a great happiness and a very appropriate thing on the very same day to appear there to say if only a few and feeble words on behalf of their Home Missionary Society. This great cause represented the very life of their church. Unless they were able to manifest a home missionary activity, it would be simply said of them that they were a barely tolerated sect. The more they did in the work of evangelisation the more would they prepare the way for the time when they would fully realise a free church in a free state. (Applause.) He believed this might be done if they could only approach it in the large and liberal

spirit that their chairman had referred to. They had heard from two or three, whose gift was that of speaking, that they had willingly offered themselves for the service of the Lord in country work. He could only say to the secretary, if he would accept any small service in that way on his part, he humbly offered it. (Applause.) As, of course, he was going to school in Congregationalism, he had better go to school at once, and if he was sent to a dame's school in a village, he should be happy if he could earn his promotion in that way. (Cheers and laughter.)

The Rev. W. M. STATHAM, of Hull, was the next speaker, and he gave a striking picture of the progress and evils of Ritualism in the rural districts, and if it were not counteracted they would ere long see a bastard Popery finding its home throughout our fatherland. The heart of Ritualism was the altar and the "Real Presence," and when they had an altar, a priest, and a sacrifice, they had a religion opposed to the Gospel of Christ. (Cheers.) The evidences of the progress of this injurious system in the rural parishes was the use of its symbols—the short surplice, the back to the people, the eastward position, the stone altar in place of the communion table, the greater sanctity given to the place where the priest performs these sacerdotal offices, the revolution in, rather than the renovation of, the church edifices. There was no remedy for this but the faithful preaching of the Gospel. He did not think infidelity prevailed much in the country districts—that was chiefly limited to large towns—but real Romanism was making way there. It was fashionable, was often patronised by the squire, and was a hard thing for their country ministry to fight against. He felt it was a sin and shame in the face of what was called a Protestant Church that these things should go on under its aegis, sanctioned by its authority and aided by its funds. The revived spirit of Sacerdotalism meant this—the revived spirit of persecution against Evangelicalism and against the truth of the living God. (Cheers.) To meet this evil in the villages, their best men were needed—the men who are able to carry this grand old Gospel, which was the power of God unto salvation, to the hearts and consciences of the villages of England, and to let them see that if the patronage of those at home was against them, there were hundreds in our towns and cities who were not isolated Methodists, Congregationalists, or Baptists, but that the Evangelical church was calling her soldiers into phalanx, and going back to try and hold the positions which their fathers fought for in the good days of old. (Loud cheers.)

The Rev. R. HAMILTON, of Brighton, spoke on "Home Mission Work in the Counties." Although he was a firm Congregationalist, still, if the Gospel were preached in the county of Sussex in many of the towns, and villages, and hamlets by Episcopalians, if it were truly and earnestly preached, he should a little hesitate to go and occupy places already filled. But it was not preached. (Hear, hear.) Unfortunately there was another Gospel which was not another Gospel, and he believed with former speakers that there was an immense amount of Romanising teaching throughout the whole of the country, especially at Brighton, where these things were driving intelligent men into infidelity. Such matters ought to be brought prominently before their friends, and he believed they would liberally help that society in counteracting Ritualism. A huge building had been erected close to his own chapel at Brighton, and the five or six curates connected with this, as the *Rock* had called it, "huge mass-house," busied themselves to teach very extensively that he (Mr. Hamilton) was no authorised preacher of the Gospel, and that they were in the true line of the apostolic succession. As one means for supporting the society, fourteen years ago they established a Juvenile Home and Foreign Missionary Society in connection with London-road Chapel, its object being to raise by means of weekly penny subscriptions 100l. or more per annum, to be equally divided between the Sussex Home Mission and the London Missionary Society. Though they had never reached the amount at which they aimed, the total amount raised by the society in fourteen years had been 832l. 14s. 2d., or an average of 59l. 9s. 7d. per annum. He commended the adoption of some such plan to the attention of others, and prayed that there might be no lack of enthusiasm, such as the case demanded and deserved, in sustaining this excellent society. (Applause.)

The Rev. Dr. REES, of Swansea, spoke on the spiritual wants of the English-speaking population in Wales. Within the last fifteen years the Congregational body in Glamorganshire alone have built eighty-one places of worship—(applause)—fifty-seven of which were new interests, while the total sums raised for chapel erections in that period in one county was not less than 154,000l. (Loud applause.) A large portion of these chapels were built exclusively for the use of the English-speaking population but still there was more ground to occupy. They had a society co-operating with the Home Missionary Society in supporting English preaching in Wales, and that society derived the principal part of the income raised in Wales from the strike districts; he therefore feared its resources would be sadly reduced this year. However, with the co-operation of the Home Missionary Society, they hoped to succeed and gain ground, till at last the English population should be found to be as religious as their Welsh neighbours in all the towns and manufacturing districts of Wales. (Applause.)

The Rev. P. J. TURQUAND closed the proceedings with prayer.

THE SINGER.

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